

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

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NEW SERIES
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Who's Who and What's What

Pastor W. S. Allen of Pass Christian and Bay St. Louis has baptized five this summer at the regular services.

Dr. Dale F. Stansbury becomes Dean of Wake Forest Law School. He has been for six years a member of the Law faculty in Mercer University, Georgia.

The Sunflower Association will meet in Drew on Thursday, Sept. 12, instead of Thursday, Sept. 19, as I have written the pastors and clerks. Pastors, clerks and others interested will please note the change in the date. Yours most truly, T. L. Turner, Association Clerk.

The editor and his wife have had in the past week a part of their family group together. We don't often have the pleasure of having P. I. Lipsey, Jr., professor of Journalism at Stetson University, back home. His coming a few days ago drew two others with the children and companions, and we were happy. Our readers, we believe, will find the article in this week's Record by Prof. Lipsey of unusual interest.

Mrs. C. E. Wright of Greenwood, who reads the Baptist Record from cover to cover and likes it, sends us a copy of a pamphlet published in China which expresses approval of Southern Christians for their loyal adherence to the Scriptures. It is good to know that the hearts of missionaries and others in China are cheered by the steadfastness of our people in the faith of Christ.

Sixteen fine young men were graduated by Mississippi College with the A. B. degree at the close of the summer school last Friday. The finest crop Mississippi ever produces is the output of young men and young women our colleges produce annually. They are worth far more to us and the world than all the other crops put together. The baccalaureate address was delivered by Dr. T. F. Harvey, pastor of First Baptist Church, Hattiesburg. He made a timely and forceful address on "The Ways of Wisdom." He did not hesitate to make it distinctly Christian in purpose and method. There was a good congregation in attendance.

The end of the spiritual program of Christ, whether worked out by individuals or groups, is Righteousness—"It becomes us to fulfill all righteousness." Spiritual, personal, and social righteousness are not differentiated in the teachings of Christ; these are joined by Christianity into an indivisible unity. If the church succeeds in separating them, what we have left is not righteousness as Jesus conceived it. Would it not be fatal for a church to become too "spiritual" to concern itself with social and economic righteousness? It will be a sad day when our churches, associations, and conventions refuse to make great Christian pronouncements—petitions and protests—in the interest of the reign of truth and justice in a world that is falling to pieces for lack of them. Spirituality cannot live in a vacuum; it becomes smothered to death there. It must concern itself with righteousness everywhere, or decay.—E. N. Johnson in Bib. Recorder.

The church at Oma has just closed a meeting which began the second Sunday in August. Brother Horne preached for us during the meeting. Some faithful Christians worship here. Brother Horne's preaching was faithful plain, and earnest. Some were added to the church. B. E. Phillips.

Last call is issued to Pastor's Assistants, Educational Directors, Financial Secretaries, Music Leaders, and all other full time Church workers to attend the Southwestern Baptist Religious Educational Association at Seminary Hill, Texas, Tuesday, Wednesday, and Thursday, August 27, 28, and 29 inclusive. John S. Ramond.

One of the most hopeful signs we have seen in our churches for a long time is the pledging of the members to give a tenth of their incomes for thirteen weeks, in answer to the Lord's challenge, "Prove me now saith the Lord and see if I will not open the windows of heaven and pour you out a blessing." Why not put Him to the test?

It was the writer's privilege to preach in the meeting in Zion Hill church in Amite County beginning the first Sunday in August. Brother S. G. Pope is the pastor. While visiting among the members I heard them say many good things about their pastor. The prospect here for enlargement is encouraging. Several were added to the church. It was a pleasure to work with them. B. E. Phillips.

This is to gratefully acknowledge and express our deepest gratitude to the great multitude of sympathizing friends who showed so many courtesies and favors to us in our bereavement. Our much beloved wife and mother has been called to her heavenly home, but our sorrows are lessened by the fact that our friends are so sympathetic and helpful. May God abundantly bless every one of you. Most sincerely, H. C. Clark and Children, Wesson, Miss.

On Friday of last week, Miss Lin Lowrey "fell on sleep" at the Baptist Hospital in Memphis. She was the oldest daughter of Dr. and Mrs. W. T. Lowrey of Clinton. She has not enjoyed good health for many years, but most of her friends did not know she was so critically ill. Since last June she has been in the hospital, and on Friday entered into rest. To her the going was a sweet release from suffering, but to those who loved her a loss which eternity alone will repair. This writer has known Miss Lin since she was a little girl and joins a multitude of friends in sharing the loss and the desire to comfort the hearts of her father, mother, brothers, sisters and relatives. The funeral service was held in the Clinton Church Sunday afternoon, the house being filled with friends and the front of the auditorium banked with flowers. Dr. John Buchanan of Lynchburg, Va., a brother-in-law, read the Scriptures, led the prayer and made a beautiful and timely talk. Dr. Lovelace, the pastor, introduced Dr. Buchanan and concluded the service at the cemetery. Miss Lowrey had taught several years in Hillman and was exceedingly popular. Dr. Buchanan spoke of her favorite passage of scripture, The eternal God is thy refuge; and underneath are the everlasting arms. The music was very beautiful and appropriate. A beautiful life has passed. Our Father comfort those who mourn.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

INVESTMENT CAMPAIGN

If all the churches will increase their contributions to the Cooperative Program during the remainder of August as some have already increased, it will be easy to pay the remaining \$2,500.00 of the \$25,000.00 bond maturities of 1934 and the remaining \$4,000.00 in interest from 1934. This will not hinder, but help every other participating interest also. One more Sunday remains. With earnest prayer and determined effort in all the churches which hold services next Sunday, a sufficient sum can be raised for the Cooperative Program and we can clean the slate of all of last year's obligations with Christian Education receiving only its 20 per cent of the amount contributed.

The total amount needed for 1935 obligations is \$100,000.00. This sum will be distributed as follows:

Bonds maturing December 1, 1935.....	\$27,000.00
Interest on \$535,000.00 worth of outstanding bonds	32,100.00
Notes in Hattiesburg Banks	10,000.00
Interest on above notes at 7 per cent.....	700.00
Supplement promised by Convention to girls' colleges	20,000.00
Interest on a \$10,000.00 note to Blue Mountain College	1,200.00
Estimated interest due Mississippi College and Blue Mountain College	4,000.00
Cost of Campaign	5,000.00

All of the above has been promised by the Convention with the exception of the sum needed for Campaign expenses.

The Campaign organization will soon be completed. The State has been divided into Northern, Central and Southern Districts. Frank E. Skilton, Director of Public Relations for Blue Mountain College, has the Northern District. The man selected for the Central District is out of the State, but it is believed that he will accept. Bryan Simmons, now employed by the Woman's College, Hattiesburg, will have the Southern District. Each District Association will have an Associational Chairman. Approximately 30 associations have already been provided for. Each church is to have a Chairman. By means of this organization and the pastors and other church workers and the General Chairman, those charged with the responsibility of raising the sum needed, hope to succeed.

It was found that the amount needed is about two-thirds of the amount contributed last year by the churches of the state. On the basis of last year's contributions the goals for the associations were determined. The associational goal is to be distributed among the churches by the executive committees of the associations, in cooperation with the Associational Chairman and the District Chairman. This will be done at the earliest possible date.

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Sparks and Splinters

When we have 10,000 people at a Baptist Convention in this country we have reached the maximum. But they tell us of a Baptist Convention in heathen India where 20,000 Telugus gathered. They carried their rice with them, slept on the ground and met under a palm-leafed shed.

Billions in debts and deficits have been piled up by the federal government since the prohibition amendment was repealed to save the nation from bankruptcy. It is still everlastingly true that righteousness exalteth a nation and sin is a reproach to any people. Life savers are not made out of whiskey jugs and beer barrels.

It is worth while to live ten years to get a kind letter expressing regret for criticism of The Record. A letter from a good lady a few days ago asks that the memory of it be blotted out, as she now sincerely regrets the criticism made many years ago—There had not been in our heart in all this time one moment of resentment.

The gentleman who for some time escaped Congressional investigators who wanted to know more about his billion dollar holding company, when finally cornered defended himself by saying that the Constitution guaranteed "life, liberty and the pursuit of happiness." Why didn't Al Capone think of that when he was caught?

"White supremacy" has to be preserved in Tennessee at any cost! The cost in Memphis and adjacent territory is herding the negroes to the polls and paying them to vote for one of the white candidates. Every once in a while when a candidate gets in a tight place and can't raise any other issue, he yells at the top of his voice that white supremacy is in danger!

We are this week in a meeting at Pleasant Hill in Greene County. Bro. J. H. Cothen of Richton preaching. Interest is exceptionally fine. Large crowds. The Record was "talked about" and some have expressed that they would soon be a reader. Let's pray for all of God's Kingdom Work. Remember us in all our meetings this summer.—Luther Turner.

Liquor was licensed to help balance the nation's budget. Since the repeal of the Eighteenth amendment the national debt has been multiplied. Does some one say that this is not caused by the sale of liquor. That is not the question now. It was promised that taxes from liquor would keep us out of the red. This was only one of many lies. We are worse in the red—and people who believe in an overruling God believe that we will not get out of the red by defying God.

We just stepped into the W. M. U. office, next to ours, to see what it was all about. We had seen the colored janitor laboring up the steps and puffing as he passed our door to go into the W. M. U. room. As we went in one of the ladies said "Come, Look, See!" And there was a pile of bundles, two of them in fact which had been sent by parcel post from all over the state in response to the request that they send something for the hospital in Cheng Chow in China. There must have been lots of glad hands and hearts behind these gifts being stacked up against the wall ready for the day of shipment. This ministry of mercy in the name of the Lord Jesus to suffering people whom we shall not see in the flesh will bring the blessing of Him who said "Inasmuch as ye did it to one of the least of these my brethren, ye did it to me." And then the ladies handed me copies of the literature which is being sent out to help in the observance of Margaret Lackey Season of Prayer for State Missions. They never quit, and soon all over Mississippi our women will be praying and giving that the lost of our state may be saved and the churches strengthened for their task of world missions.

Pastor Knight preached in the four meetings held in churches where he is pastor, at Colia and McCarley in Carroll County and at Bethlehem and Eskridge in Montgomery county.

Dr. W. W. Hamilton, president of Baptist Bible Institute, has agreed to supply the pulpit of First Church, Gulfport until a pastor can be secured.

We have heard that Mississippi College has already 150 Freshmen applicants for the opening session in September. The College has never done better work and there was never a finer spirit among the students.

In Havana men have been arrested for wearing shirts opened with a "zipper." They were declared an offense against public morals. Send some body over here to get the fellows who go without any shirts at all. Get 'em and welcome!

Calvary Church, Tupelo, conducted a revival meeting last week and the first part of this. Dr. D. I. Purser of Charleston, S. C., preached and Rev. W. W. Grafton of Coldwater led the singing. Rev. Silas B. Cooper is the new pastor.

One of the most thoughtful, timely and stirring addresses heard by this writer at Ridgecrest this year was delivered by your own beloved and capable State Mission Secretary, Dr. Gunter, at the recent Home Mission Board Conference at Ridgecrest, last week.—Zeno Wall.

We have had "gliders" in this country, which like a tail to a kite trail an airplane and may be landed separately, but one glider to a plane has been considered good. Now Russia announces the flying of a plane with seven gliders attached, each glider being landed separately, one of them handled by a woman.

I have been in meetings since the second Sunday in July. Was with Dr. W. T. Lowrey at West the second Sunday, Dr. Judson Chastain at Emory the third Sunday, Bro. L. S. Cole of Marks the fourth Sunday, and this week with Bro. W. A. Williams of Bowling Green. Some sixty additions in all.—W. R. Haynie.

You saw, of course, the statement in last week's Record (on the last page) about Blue Mountain College. These college people are full of hope, and there is good reason for it. The opening of the session in September is the most promising for many years. And therein we all rejoice and will rejoice.

Dr. T. F. Harvey of Hattiesburg tells us that among those to enter Mississippi Woman's College in September, there is a fine group of girls from Illinois. Why shouldn't our Mississippi schools draw largely from the colder states the students who can come to our delightful winter climate?

Isn't it funny how people complain about higher taxes when we have been holding out our hands for federal bonuses and relief and crying if we didn't get it? And now that pay day is coming we cry out about high taxes. Well, how could we expect the mill to continue grinding out benefits unless the hopper is furnished with grist? But we are a funny lot.

With the President's signature the bill passed by both houses of Congress becomes a law providing pensions for old age, unemployment and those with physical handicaps. This provides a maximum of \$15.00 a month for dependent people over 65 years of age from the federal government, provided the state gives the same amount. Also provides for annuities for workers over 65 who have contributed to the fund. Unemployment insurance premiums are paid by employees through the federal treasury.

I was with Bro. P. G. Harper last week in a meeting at Union-Seminary Church, Jasper county. In spite of the fact that it was the week of the election, we had a good meeting. The folks came to church talking politics and left talking politics. It was necessary to suspend services on Tuesday at eleven o'clock for the folks to go vote. The church seemed to have been strengthened and five were added by baptism. Bro. Harper has been pastor of this church fourteen years and seems to be growing more and more in favor with them. Brother, we need more faith.—T. W. Hembree.

Twenty additions to the church at Pelzer, S. C., resulted from a meeting in which Dr. D. I. Purser of Charleston assisted Pastor D. M. Ramsey.

Prof. E. O. Sellers of the Baptist Bible Institute conducted a conference on Gospel Singing at Shreveport First Church, Aug. 16-18.

An exchange says that in New York City arrests for drunkenness dropped from 17,088 in wet 1916 to 3,304 in dry 1933.

Dr. L. B. Campbell of Canton begins today a meeting with Pastor R. W. Porter at Tangipahoa, Louisiana.

Brother J. M. Metts is now spending a period of rest with friends at Winona, before getting back into his regular work.

Ellowee, S. C., was founded by a preacher who stipulated that no trains should run through the town on Sunday and his wishes have been carried out.

Mr. E. C. Solomon, son of the Florida Baptist editor, has accepted an administrative position with Dodd College at Shreveport.

Pastor O. P. Estes says their church, First Church, Bogalusa, La., will try out the tithing plan beginning Sept. 1st. President W. E. Holcomb of Mississippi Woman's College will address a men's banquet Aug. 29. This July was the first in Brother Estes' present pastorate in which there was no church deficit.

First Church, Lake Charles, La., has called Dr. Fred T. Moffatt as pastor and he has indicated his acceptance. Dr. Moffatt is a Scotchman and fought with the Highlanders against Germany in the World War, and was a prisoner in a German camp for six months. Coming to America he was graduated from Carson and Newman College in Tennessee and attended Moody Institute and the Southern Seminary. He comes from a pastorate in Jellico, Tenn.

Repeal was "sold" to the people as a "true temperance" measure. It was presented as a certain remedy for drinking among youth, whose chief temptation to inebriety was said to be the fact that drink was forbidden. It was presented—as the sure cure for the crime situation. Instead, there has been an awesome increase in every social and moral evil. The record of drunkenness throughout the nation, particularly among women and minors, has shot skyward like a rocket. Felonies which have leaped upward 30 per cent in Washington, have shown similar tendencies throughout the nation. The National Safety Council reports that traffic fatalities, in which drink played a part, have increased 29 per cent as to drinking drivers, and 53 per cent as to drinking pedestrians. Repeal has alarmingly increased every evil that its friends promised that it would remedy.—Baptist Message.

The Baptist Message reports that a bill has been introduced in Congress restoring prohibition to the District of Columbia which surrounds the Capital City. We quote from the Message: "The conditions in the city have reached a moral debacle unapproached in the nation's history. Speaking for the bill, one congressman asserted that there are now 2,000 saloons in Washington, 'all of which are an immoral influence, and many of them veritable dens of vice.' He stated that the records show that there have been 1,493 women and 510 minors arrested for drunkenness in Washington during the first eleven months of the fiscal year, beginning July 1, 1934. This is far above the highest previous record. He also cited records showing an increase of 57 per cent in arrests for drunken driving, 39 per cent for disorderly conduct, and 30 per cent in arrests for felonies." And then we quote from Isaiah who pronounces the judgment of God against the Capital City of Israel: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine. Behold the Lord hath a mighty and strong one which is a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride the drunkards of Ephraim shall be trodden under foot."

WHAT IT MEANS TO BE LOST IN THIS LIFE

Chapter III

The Lost Are Spiritually Paralyzed

"Who being past feeling." Eph. 4:19.

The lost man does not want to hear the Gospel appeal. Isa. 1:10, Matt. 13:15: "For this people's hearts waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." In Jer. 6:10: "Behold their ear is uncircumcised, and they CANNOT hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it." Spiritual paralysis, how disastrous! Spiritual impotence, how destructive! The sense deadened until they cannot function. The reason he cannot hear is that he does not want to hear. He could have heard at one time but procrastination has done her deadly work, the character is fixed, the door is closed. There is enough Gospel preached today to save the entire world. The proclamation of the "Good News" is more widespread now than ever before. The plaintive voices of underfed foreign missionaries as they hold up the Christ, while holding off disease and want, is faintly heard around the world. The rich full voice of the radio preacher as it booms out to the great invisible audience is heard by the millions. The earnest tones of the Christian teacher in the class room is planting the story in the lives of young disciples of Jesus. The humble life of the most obscure of God's children sends out the Gospel story. The pulpit, the press, the radio, the teacher's desk, all are combining to tell the "story," but the lost remain lost because they are deaf to the appeal. No matter how eloquent the message, no matter how noble the life, no matter how scathing the denunciation of sin, no matter how compassionate the plea, the lost do not hear. The receiving antenna has been demolished. Missionaries may starve, preachers may beg, church houses rot and fall in, homes decay, and chaos may come, still the lost do not hear. Pestilences and droughts may come, wars may be fought, nations fall, but the lost man is deaf to the call of Christ. He may hear the siren calls of the flesh but not the still small voice. It is not the tears of the preacher, the sacrifice of a saint, the rhetoric and polish of a sermon that will quicken the deaf ears of the lost. "Not by might nor by power, but by my Spirit, said the Lord." Only one power in the world or in heaven can open the heart of the lost, that is the gentle wooing of the Holy Spirit. How the Holy Spirit is tugging at the hearts of Christians wooing them to tell the story! The Christians resist with such stubbornness that they do not have enough energy and time left to win the lost.

If perchance the lost man hears the Gospel, he is so paralyzed that he has no desire to respond. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." (2 Tim. 3:2.) There is a prejudice against the Gospel that stands as a barrier to every friendly approach. Their desires are altogether fleshly. They are antagonistic toward the truth of God's saving grace. When a little of the message filters through to the heart of the lost there may be a perception of its meaning. The Holy Spirit may bless a message and open the deaf ears but the paralysis of soul is so complete until all spiritual desire is dead or dormant. Men may want to do better at times. They may want to improve themselves. But they do not desire so radical a change as the Gospel demands. If they could know their lost condition they would desire salvation from it. People are as good as they want to be. The lost person does not desire to surrender to the Gospel appeal because it means the giving up of sin. He is not ready to turn loose of his pet sins. He is not ready to repent of his sins. Repentance cannot come to the heart of the lost until he sees sin in the light of the cross of Christ. He must get a look at sin through the eyes of God. There

must be a Godly sorrow for sin. The lost man does not desire to repent because he has a higher standard for Christianity than most Christians have. He is afraid that if he does respond he will lapse into sin again. He does not want to respond because of his own hardheartedness. He thinks his life is his own. He believes God is responsible for making him as he is. He shifts his personal responsibility to God. He wants liberty. He hates anything which smacks of surrender to bonds. He does not know that he is in bondage to Satan. The devil has made him believe he is free. He cannot know his true state. He does not want to respond because he gets such half-hearted, luke warm, unconcerned encouragement from Christians. The lost person does not believe that the Christian really believes in his own Christianity. There is nothing to make him think so. Christian workers have been blinded by Satan into letting the lost alone on the grounds of not interfering with their personal liberty. We are afraid we will encroach on their soul freedom. We are afraid they will think we are not quite normal. Presenting forcibly the claims of Christ to the lost is the only normal thing for a Christian to do. Lost people have enough sense to see that. They marvel at our hypocrisy. We do not hesitate to interfere with their personal freedom when their physical welfare is at stake. We don't really believe their spiritual welfare is hanging in the balance. There is nothing within or without the lost (except the Holy Spirit) to make him desire to surrender to the Gospel appeal. And the Holy Spirit is shut up to the lives of Christians for his access to the heart of the lost.

The lost are so paralyzed until they cannot respond to the appeal of Jesus if they should really desire to do so. A lost man is more helpless than a new-born babe. He is totally impotent. Salvation is all of grace. Jesus said: "No man can come to me, except the Father which hath sent me draw him." Jno. 6:44. Zech. 4:6, "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Salvation is God-born. It is God wrought. It is God-brought. It is God-bought. All the lost man can do is to cry: "God be merciful to me." If through the mercy of God in Christ the lost man sees his condition and desires to come to Christ he can no more come to Christ by himself than he could create himself in the first place. Salvation is a spiritual creation. God does it all. It is just as definite an act of creation as when God created the earth. God took a long chance when he created man in the first place. His purpose was to glorify himself. Man has brought sorrow to him because of willful sin. He will have to take the same chance when he creates a new spirit in the heart of the lost. He regenerates the lost that they might promote his kingdom to the end of the earth. Then we Christians sit down and act as if God had nothing else to do except regenerate the rest of the world by Himself. God works alone, but he uses human beings as agents. It is his plan. It is the only way he can reach human beings. He limited himself thus far when he chose to create man in his own image. The responsibility of the salvation of the world is with God. Yet the responsibility of telling the story of Jesus to the end of the earth rests with Christians just as much as if God had nothing to do. And the responsibility of the lost to God is just as great as if neither God nor man had anything at all to do. In the face of these responsibilities the lost man is totally helpless. Why is he helpless? He cannot reach up, he has no spiritual arms. He cannot walk to Christ, he has no spiritual feet. He is spiritually impotent because of his willful choice of sin in the presence of the right. He chooses sin because he is sinful by nature. He has chosen sin so long that he is unable to choose the right. In spite of the fact that it is his nature to love sin he is responsible for his own choice. He was once in a position to choose the right. It was once easy for him to choose the right. It was once easy for him to obey God. He went away from God willingly. He will have to come

back willingly. But however much he desires to come back to God, he cannot come back unassisted. And other men alone cannot assist him. If a man gets sick and physically helpless there is hope for his recovery. He may be nourished. He may be treated. He may be put on a diet. His malady may be diagnosed and a remedy applied. Trained men may assist physical nature to do her work of reconstruction. Rest, sunshine, quiet, cheer, encouragement, something to live for, a will to live, and a sick man will be well and strong again. Such recovery takes place because the laws of nature have been obeyed. There is harmony with God's laws again. There is no recovery in the physical realm without God. Physicians may diagnose and prescribe. Friends may encourage. Facilities may be the best that money can buy. In spite of everything that man can do some sick men never get well. They do not have the will to get well. There is no dynamic incentive for life. And at times when there is a will of iron, when there is a passionate desire for physical life, and all is conducive for recovery, life goes out like a spent candle. Man is unable to resuscitate physical life. It is just as impossible for a man to retain his physical life after life's vitality is spent as it is for him to create life in the first place. Likewise it is just as impossible for a lost man to retain or generate spiritual life. We might as well listen for the cry of unbegotten and unborn children as to listen for the cry of the unsaved. Children may come into a home where they are unwelcome. But lost men cannot be born into the Kingdom of God unless they are wanted. Of course God yearns for them with an unspeakable yearning. But there must be the same yearning on the part of God's children before spiritual life is begotten in the soul of a lost man. When the day comes that we truly realize that a lost man cannot come to Christ by himself then we will awaken to our eternal obligation to teach and live the Gospel. It takes the same faith to teach the Gospel as it does to save the soul. The same faith in the same God brings salvation and a surrendered life. In one sense God alone cannot save a lost soul. And certainly man alone cannot. In the true sense God alone can save. It takes all the divinity of God, all the humanity of Jesus Christ, all the compassion of the Holy Spirit, all the reflected Christlikeness of God's children; it takes the combined power, mercy, and love of heaven and earth, of God and man, to save a soul from death. Spiritual paralysis of the lost man is so deep and far-reaching that eternal life might as well be non-existent as far as he is personally concerned. This paralysis was self-inflicted. The germ of it was injected into the veins of the human race when our first parents dared to disobey God in the first sin. Yet I cannot be lost because of Adam's sin. It is personal rejection of a personal God as manifested in the life, teachings, death, burial, and resurrection of Jesus Christ that damns a soul. There is that virus of sin, that enmity against God, in every lost person that guarantees that he will reject Christ and remain lost unless the Holy Spirit quickens his dead soul.

We waste a lot of time and energy trying to reason around the truth of the paralysis of the lost soul. We say they are free to do as they please. They are free to do as they please. But they always please to follow their master, the Devil. Let us accept God's statement concerning their condition. He says they are lost. He says they are not able to come to a knowledge of the truth. He says they cannot hearken to the truth. He says the truth is a reproach to them. It is almost as hard for Christian workers to see the condition of the lost as it is for the lost themselves. We believe God's word that we have salvation through faith in Jesus Christ as our Saviour and Lord. The same word tells us explicitly the paralyzed condition of the lost. We cannot accept one part of the word and leave the other. We don't want to know their condition. Because when we do admit that they are

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Editorials

TWO MONTHS TO DO IT

According to plans adopted by the Convention Board the months of September and October will witness the battle of Mississippi Baptists to cut \$100,000 off their indebtedness. It will be the test of our ability and willingness to thrust ourselves into a great and worthy enterprise for God and righteousness. It is a task which there is no avoiding. It is a thing which must be done, because we have built our institutions and payday has come. We have our money's worth in our colleges, and now we are to show whether we are worthy of the place which God has given us in the Kingdom of His Son.

Baptists have been more highly blessed and honored of God than any other Christian body in Mississippi. If we had said than all the rest put together, we should not have missed it much. Now we are called on to show our gratitude and to show the stuff of which we are made. Will we retain and maintain our place of leadership which has been given us. While we outnumber all the rest put together, we have three schools. The Methodists have more; the Presbyterians have more, the Catholics have many more.

When a test comes we have our opportunity to show the stuff we are made of. James says, "Count it all joy, my brethren, when ye fall into diverse tests." That's the spirit: count it all joy. Paul was exceedingly fond of likening the Christian life to athletic contests. Even when he exhorts to prayer, it is an invitation to get into the game with him. He says of Epaphras in Colossians, "Always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God."

We cannot lose the fight if we go into it in that spirit. And that is the only spirit which will win. Mississippi Baptists ought to get the habit of "with one mind striving for the faith of the gospel," Phil. 1:27. Paul wrote to the Colossians that in his absence from them he was "joying and beholding your order (military formation and concerted action) and the steadfastness of your faith in Christ."

If we have the mind of Christ there is bound to be one spirit. We believe with all our souls that God has led Mississippi Baptists to where we are. And He will continue to lead us. We must believe in God and believe in one another. This is the time for united effort for His glory and for all the future years of Mississippi Baptists. We are determining today what shall be the condition of His cause in the years to come. The issues of future years hang upon the battle into which we are now going. The lives and labors and tears of those who have labored in the past must not now go for nought. We owe it to those who have gone; we owe it to ourselves; we owe it to the generation to come to meet this present test with faith and fortitude.

Out of the little which we learned and the less we remember of Homer's story of the Siege of Troy by the Greek army, we seem to remember that Achilles who was one of the greatest soldiers and leaders of them all, had an occasional attack of melancholy. He felt that he had not been sufficiently honored, or had not had his way. And so he sulked in his tent. There were some who waited for his voice, and would not go forth to battle without him. Troy could not be taken until all were willing to fight. This is not a time for any body to hide in his tent. It is a task big enough for us all and requiring all of us; and all of us will be helped by the doing of it.

When Dr. Gunter sounds the call on the first of September there ought to be ten thousand men and women who are ready to answer the first call for volunteers. A chairman in each association and in each church will see that everybody has a summon to participate. The first week ought to see 100 ready with \$100 each. And there will be some who will not be satisfied

with anything less than several times this figure. "One for the money!"

—BR—

LESSONS FROM THE ANOINTING AT BETHANY

The outstanding lesson for us of this story of the anointing of Jesus at Bethany, is that of relative values, that we may know what is of highest value and first importance in religion, and what is secondary. The things that are secondary may even have no value at all unless they are recognized as secondary. They have their value by reason of their relation to what is of primary importance.

Let us hope the meaning of this statement will be made clearer by the study of the story. Three of the evangelists (Matthew, Mark and John) tell us that one day during the week before He was crucified Jesus was in Bethany among close friends. He was entertained in the home of Simon who had been a leper (possibly cured by Jesus), and Lazarus was also a guest. Martha served; Mary's heart was so full that there was only one thing she could think of or do. This was her last opportunity to show her devotion to the Lord Jesus, and she followed the promptings of her heart. Her most valued treasure was an alabaster vase of very costly ointment and breaking the vessel apart she emptied its contents on the head and feet of Jesus and with her hair which fell about her face as she bowed at his feet she wiped His feet.

There was never a more spontaneous and complete outpouring of love from a pure soul. All the pent up gratitude for the raising of her brother, all the cherished memories of those hours of instruction in the home, all the tender religious emotions that had been awakened in her soul by the revelation that had come to her through the Lord Jesus Christ, all the inspiring hopes which gathered about Him as the promised Messiah of her people, all the sense of spiritual freedom which had come to her through the knowledge of Jesus, all the words He had spoken concerning His death on the cross, were concentrated in this moment when she must show Him and show the world that He was all in all to her.

She could not sit with the others and enjoy the feast which was given in His honor. She could not serve with her sister, Martha, who saw that his plate was filled and the wishes of the other guests were supplied. These could not express the loyalty of her soul to Him. It must be done in her own way, and in a way which she saw as no other did would befit the approach of the end. Whatever purpose she may have had in saving this precious ointment, whether as a part of her own funeral equipment, or for any member of the family, the treasure must go now to Him. He was more than all else.

She does not open it and spare a part. She breaks the container. She will never have any further use for it or its contents. She means to give it all. All of it is poured forth, on his head and on his feet. She reserves none. It is the fragrant expression of the love of her soul for her Savior. Here is religion in its essence and at its best. She did not have to listen, as some of us do, to the voice from Sinai which said "Hear, O Israel, I the Lord thy God am one Lord; and thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength." To her this was a gracious invitation to which her heart answered with Joy:

"My Jesus I love thee
I know thou art mine."

All this has been said because this personal love to the Lord Jesus and through Him to our Father God is the essence of religion. Without this real religion does not exist. All religious service is offensive formality and all ministry to men is philanthropy and not religion, and is bound to be short lived and ineffective without this. Read again what Paul says in I Cor. 13 about "if I have not love." And when Jesus recommissions Peter after His resurrection, it is done by probing him with the thrice repeated question

"Lovest thou me?" Only on this condition is anybody fit to minister to others.

How harshly must have sounded the protest of Judas, taken up by the other disciples, "Why was not this ointment sold, and the money given to the poor?" The sensitive soul of this woman must have felt it sorely. And so did the Lord Jesus. And He comes to the defense of her and commendation of what she has done. "Let her alone! She hath wrought a good work." Nothing is wasted and nothing is wrong which is a genuine expression of love to the Lord. And each one must do this in his own way. Simon in his way; Martha in hers, and Mary in hers.

It is unfortunate that any one should make an issue between what is done for the Lord and what is done for people in need. The motive of Judas who made this issue shows up in a bad light. But if we must differentiate between the two, then that must come first which shows love to God rather than concern for men. The first commandment must be kept first, and the second derives its value from its kinship to the first.

Devotion to God will not interfere with service to men. Rather it is that which inspires service to men. This story of Mary's expression of love to Jesus has gone wherever the gospel has been preached, and has kindled the flames of devotion wherever it has gone. And these flames have been the cause of helpful ministry to all who are in need. Love to God will always find its outlet in service to our fellowmen.

There can be no conflict between love to God and love to men, between preaching the gospel of regeneration and redemption through the blood of Christ, and a longing to see righteousness prevailing in all the relationships of life.

—BR—

"LET US GO ON"

—O—

Indecision is one of the most hurtful and destructive states of mind one ever gets into. It is better even to go on and make a mistake, and correct it when we find it out, than it is to stand still and do nothing. We have to pass a man on the streets occasionally who apparently doesn't know whether he wants to go on or to turn around and go back. He is in his own way and every body else's way. He's sure to bump into somebody or to be bumped into, with unpleasant results to all the tempers involved. Or he may be swaying to right and left, not knowing which side of the walk to take. If he would only stop a moment you could easily walk around him. He is in a state of bodily and mental unstable equilibrium.

It is a dangerous thing to a man's mental or spiritual condition to be "halting between two opinions," uncertain whether to go on or to turn back. It is a disease of the soul, a sort of nervous affliction spiritually, a paralytic in matters of religion, going unsteadily and uncertainly. That was the condition of Israel when Elijah summoned them sharply and authoritatively to Carmel. He said "How long halt ye between two opinions, uncertain which side to line up with! If the Lord be God, serve him; and if Baal be god, serve him." And what did they do? "The people answered him never a word." They just stood and stared at him, dumbly. The pull of fear and the pull of conscience neutralized each other. They did not rouse at the first crack of Elijah's whip. But he tried again with the proposal of a test and they said meekly "It is well spoken"; or O. K. Sounds good! He took them at their word and gave a demonstration by fire from heaven. Then they shouted "The Lord, He is the God! The Lord, He is the God!" It took consuming fire from heaven to shake them into a decision.

But there are cases when people have once committed themselves to the way of truth and righteousness, and after professing allegiance to God and His Son, Jesus Christ, they come to the point like a machine on "dead center"; they can't go forward or backward for the time. To such a state had the Jewish Christian come when the

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Epistle to the Hebrews was written. The writer of the letter in distress about them says, "Wherefore leaving the doctrine of the first principles of Christ, let us go on (or press on) to perfection (maturity, full growth, consummation), not relaying a foundation of repentance, faith, baptism, etc."

One of the evidences of this state of mind is the disposition to revert to doctrinal discussions about things that ought long ago to be settled, and just hang up on them like an unbalanced mind with an obsession about some one idea. Sure foundations are necessary. There is no going on without them. But foundations are in order that we may have completed houses in which to live and do business. Let us make sure of the first principles of our faith; that the foundations on which we build are sure and stable. But to be forever hammering on the foundations is to show doubt of their stability.

The hardshells and the Campbellites are good examples of people who stay around one place all the time. All the hardshell preachers have the same sermon. And all the Campbellites talk about the same subject, until it is a weariness to the flesh. But there are so-called Missionary Baptists that when you talk about going on to perfection, about carrying on the work Jesus committed to us, about finishing the task, about pushing all the implications of the gospel into all values of life, they will run back and talk about the foundations.

Let us not neglect to preach faith, repentance, regeneration, foreordination and all the rest of it. But there are "things that accompany salvation," and they deserve some attention at our hands. "The land which hath drunk the rain that cometh oft upon it and bringeth forth herbs meet for the sake of them for whom it is also tilled, receiveth blessing from God"—but otherwise it is rejected, whose end is to be burned."

A religion that stands still becomes corrupt. is already corrupt. Water that stands becomes foul. Our religion must be open toward God and receive constantly from Him. And it must have an outlet toward men, for it was intended to minister to them.

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

The first Sunday in September is the time to begin. This is not the time to begin organizing for it, but to begin actual contributing. It will be helpful indeed if a large number of churches will raise their goals on the very first Sunday of the campaign. Every time one raises its goal, the way is made easier for doing the same thing in other churches.

Remember that the Denomination owes the money much of it is past due, and the creditors need their money and have a right to expect it.

NOTICE

Material for the district associations has been sent out to associational clerks. Those desiring information for any reports to be made will please apply to the associational clerks.

An exchange says: The last religious census (1926) showed the following increases in several of our major denominations: Northern Baptists, 18.3 per cent; Southern Baptists, 34.5 per cent; Congregational, 9 per cent; Disciples of Christ, 12.4 per cent; Methodist Episcopal, 9 per cent; Southern Methodists, 17.7 per cent; Protestant Episcopal, 25.5 per cent; Presbyterians, 16.5 per cent; and Roman Catholics, 18.5 per cent.

Mr. C. M. Sherrouse, 90, died on August 8th. He was a business man who always put his Lord's work first. He never tired of studying the Bible or of serving his Master. When his hearing became so dull that he could no longer take an active part in the work of his church he began writing his messages. Several of his articles have appeared in the Record during the past few months. His closing days were spent in the home of his daughter, Mrs. A. G. Moseley, of Biloxi. Mrs. E. S. Balthrope, Biloxi, is also his daughter.—G. C. Hodge.

Having Compassion on the Multitudes—"When he saw the multitudes he was moved with compassion." As Dr. Maddy traveled through the Orient he said, "These multitudes of people; I can't get away from the thought of them, they haunt me in the night." He saw them as our Saviour did, poor, broken, and needy; as sheep without a shepherd. He came away from the Orient not only with the purpose of sending more missionaries as soon as possible (He has a list of at least a hundred and fifty who are being called for) but he came away convinced that we must train up larger numbers of native Christian leaders who will give the Gospel of Christ to those multitudes.

—BR—

The president of a woman's college in Virginia advises Mussolini to "think thrice" before he tackles those newly formed legions of flappers in Ethiopia.

Pastor V. M. Hailey, who went from Mississippi to Texas, has been four years at Raymondville, where recently an education building valued at \$20,000 was dedicated. In the four years there have been 304 additions, 123 by baptism. Sunday School attendance has increased nearly three fold.

First Church, Austin, Texas, S. G. Posey, pastor, has bought a lot on which they expect to build a four-story annex, 50x80. Contract has been let for remodeling the auditorium. The attendance at Sunday School has greatly improved. The summer congregations are the best ever. There are additions every Sunday.

Dr. D. A. Polling said at the International Christian Endeavor Convention recently: "Poverty and underprivilege for a multitude, and plenty and excess wealth for the few must not exist side by side unprotected by the Christian church. These cannot exist side by side without violating Christian ethics and weakening presently and destroying eventually the government that sanctions or condones that condition."

The Associations begin to meet in Mississippi on Sept. 3. Two are scheduled for that day, Grenada County and Lafayette County. We are asking that the Moderator of every association on the first morning appoint some one who will during the meeting look after subscriptions to the Record; and that the association select some one who will throughout the year send news items from his territory to the Record. Thank you.

The pastor held the meeting of the Big Creek Baptist Church, Calhoun County, the week of Aug. 11-17 and the Lord greatly blessed us. The visible results were four additions by letter and five by baptism. We closed our four years' ministry with that good church to assume school duties in Tate County. Big Creek is a good field of labor and the work will be a joy to some good preacher's heart who may be led of the Lord to become the pastor.—Harvey Gray.

Elder Cornelius Johnson, pastor until recently of the Baptist church for colored people at Clinton, passed away last week. He was pastor of this church for nearly fifty years, and was held in high esteem by his people and by all who knew him. He was taught many years ago by Dr. Walter Hillman of Clinton and has been a faithful minister of the gospel. He has a son who is a preacher, and one who died a few years ago while preparing for the ministry. His widow and several children survive him.

On Monday night of this week at Clinton Dotson M. Nelson, Jr., was examined for ordination to the ministry. He is the only son of the President of Mississippi College, and after long and mature consideration recently announced his surrender to the call to preach. He was graduated in May from Mississippi College with the highest honors of his class and is held in highest esteem by those who know him. He has been active in Christian work among the students. The examining Council heartily recommended his ordination which will take place probably on Sept. 1. He goes this fall to the Louisville Seminary.

LET'S GO

By A. L. Goodrich, Circulation Manager

"Ask the People and They'll Subscribe."

PASTORS, LET'S GO!

Heed this plea, PLEASE. It is not for myself but for all the work.

A few hundred more subscriptions will entitle the Record to an increase of almost 100 per cent in the amount now received for its out-of-state advertising. All subscriptions received between now and August 31 will count.

Here is a way you can help us and yourself. More subscribers mean more interest, more informed Baptists, more offering, and to us it will mean an increased price for our advertising as well as the other advantages of new subscriptions.

Many have said they would like to help. Well, here is your opportunity. Just 2 subscriptions from each Mississippi pastor would mean hundreds of dollars to the Record. But try to get five, for some pastors may not heed our plea.

We Didn't Frown

A check from Bro. J. E. Shirley for 66 subscriptions from the Quitman church made us smile all day. Who wants us to smile another day? Why not make it a week?

So Could Others

What Quitman has done, others could do. Help yourself and us.

Five Taken

Five opportunities have been taken by people during the week. Are there not other Mississippi Baptists who will help someone less fortunate than themselves to get the Record? Read last week's opportunities on page five and take one.

The Power of One

About 1600 revivals will be held among Baptists of Mississippi this summer. Just one subscriber per meeting would greatly help the Record, the preacher who secures it and the subscriber. Help three-in-one.

Whom Shall We Thank?

"The Baptist Record,

Dear Sir:

I am enclosing one dollar (\$1.00) so as to 'Share the Record' with 'No. 21—aged shut-in, rheumatism, on relief; wife works.'

"A sympathizing rheumatic."

Note—We have started the Record to No. 21 and will give the name of No. 21 to the writer of the above if they will give us their name, as no name was signed to the above.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

"Ask the People—They'll Subscribe"

Rev. W. C. Hamil writes from Slidell, La., that his wife's health is improving but she is still confined to the house. He would be glad to do some supply work within reach of him at Slidell. He has been pastor down on the coast in Mississippi and is known to be an acceptable preacher.

Dr. B. B. Hilbun is starting off at Pontotoc in a fine way. One profession, one marriage, and one wedding, and one slight auto mishap the first week. On his last day at Columbus, Ky., there were six additions to the church five for baptism. He writes: "The people have received us well. I am very much pleased with the way things have started off. Pray that the Lord may bless our efforts here and that I may be used of Him."

LOOKING AT THE WORLD

By Plautus I. Lipsey, Jr.

PROFESSOR OF JOURNALISM, JNO. B. STETSON UNIVERSITY

"Men like war," says Leo C. Rosten, student of human behavior, in a magazine article which seeks to analyze the motives leading to international mass slaughter.

In a learned compilation of several thousand words Mr. Rosten labors to prove his thesis, but only succeeds in proving that he knows very little about men and almost nothing about modern warfare.

Men, I am persuaded, do not like war—if we define it as personal participation in politically organized killing of foreigners and personal exposure to injury and death while engaged in such killing.

Even in those romantic days a few hundred years ago, when war was presumed to be a noble pageant and a gallant adventure, men did not like war—judging by the relatively very small number who engaged in it.

Songs and stories exulting in the "glories" of war in those days were written largely by flunkies of the lordly chiefs and given currency by the privileged few who profited by war.

Then, as now, war may have been a splendid adventure for the rich, but—as Macauley observed—it was always death for the poor.

Recalling the patriotic excitement of 1917 and the abandon of our plunge into world carnage, we may be disposed to agree that "men like war"—until we observe that they liked it, not for themselves, but for the other fellow!

Hundreds of thousands of patriots thronged the streets, waved flags. Millions tearfully pledged their lives and fortunes. But only a thin trickle of men went to the recruiting stations!

Monster parades, blood-thirsty military music, the pressure of devoted wives, mothers, sisters, sweethearts and pastors—not all of these could drive men into the ranks in adequate numbers.

We had to use the draft. Every big country in the war had to use force to drive their men to the colors.

A "selective" draft, we named it in this country, pretending that it was necessary only to assure that the "right men" were called to be cannon fodder, and others—the "wrong men," perhaps—should be preserved for a less glorious fate.

Apparently men did not like war, even at the distance of 3,000 miles. Did they like it any better when they got to the killing grounds?

Mr. Rosten says they did. He says that the majority of men take pleasure in lynching a negro. In both cases he is wrong.

He says that a host of men today would welcome escape from "the monotony, the futility and the conflicts of everyday life" to take up the "dramatic and edifying role of the soldier."

The gentleman cannot have been a soldier, or he would know that the soldier's life for the most part is one of deadly monotony and dreadful futility; that it is only rarely dramatic and never edifying.

Men like war, this authority continues, because it promises a moratorium on morals, punishment and taboos.

On the contrary, my experience was that war sets up a substitute set of morals—largely debasing—and multiplies punishments and taboos. Military discipline has more prohibitions than any other regime I know about.

Instead of giving the individual a "new freedom," as Mr. Rosten asserts, war makes its victim a slave to blind and arbitrary tyranny.

Training for war does indeed break down men's moral safeguards against fleshly appetites, for it cultivates and feeds the beast in the man.

I trained for war on the plains of Texas and in the fields of France. I was drilled in bayonet practice, week after week, one course of instruction being followed by another more cruel and brutish.

My comrades and I were taught to growl like wild beasts in our practice charges with naked bayonets. We learned the parts of the body where the steel could be plunged with most deadly effect—the throat, the arm-pit, the stomach, the small of the back.

That was war. But we did not like it. We liked the hard exercise (which can be reproduced in peace time), but we did not like the butchery, the essential war feature.

"The Huns," said our instructors, "are afraid of raw steel. They will not stand before a bayonet charge, but will turn and run."

We nodded our heads in grim understanding. And down in our hearts we hoped the Huns would turn and run before we did. For who does like cold steel?

Out of New York we sailed. A few miles off shore we began to realize that men in boats under the water were looking for us to kill us. This was war—and not a one of us liked it.

We had abandon-ship drill, at twilight and at dusk. As an officer, I was in charge of one life-raft, with a crew of men quite strangers to me. In emergency it was my duty to maintain order in my crew, if necessary to shoot my men to insure order. This was war and I did not like it.

The night before we entered the front lines, my organization rested in a French village within reach of enemy guns and enemy aircraft. In the room above me a number of my soldiers were quartered.

During the night the men above began to talk loudly. They were being sent into the lines untrained, to be butchered, they told each other. They were going to be sacrificed by a stupid general.

Here was a crisis for me. These men didn't like war and I did not like war; but it was my duty to make them like it. Their talk was mutinous. In the darkness I fingered my pistol, and sweated.

My intensive military training of eighteen months told me that it was my duty to go upstairs, make a heroic address to these men, and shoot one or two of them for traitors. This agreed, also, with what I had read in story books.

But I had a suspicion that these men were speaking something like the truth. Certainly they were but poorly trained. I finally decided not to do my duty.

I yelled to them to get quiet. They got quiet at once, and thus the crisis was passed with a compromise.

A few days later, I was having men blown to pieces next to me. That was war, and I did not like it.

I learned what it meant to cling to the earth convulsively as the screaming shells went by, or as the enemy airplane droned overhead looking for me. That was war and I did not like it.

Under my command were 300 men, or less, of all kinds—conscripts and volunteers. Not a one of them, as far as I know, liked the war. They all, hated the filth in which they had to live,

and to die. They hated the danger and they hated the rigid discipline with which I tried to protect them. They thoroughly hated the war, and they wanted to go home.

Well, if they didn't like the war, why did they go into it, and why didn't they quit? These questions may seem rather childish, but they are important.

The war-soldiers' choice was a choice between two evils. They entered the fighting service, where they had some hopes of honor and survival, because refusal to enter meant ostracism and perhaps imprisonment. These were those who saw more clearly.

Those who saw less clearly (as myself), entered the service because we thought we saw the meeting of duty and of inclination. We were just one jump ahead of the social pressure, and two jumps ahead of the draft soldier. Usually, we thought we were going to like it.

Once in, and facing realities, the individual could not quit. To quit—that was certain ruin. To go on—maybe he would be lucky. And most of us were willing to go on, because we thought it our duty. But we didn't like it.

There were many who did like the war. Hundreds of muscular men looked well in uniform, at Washington. Others there liked war so well they were willing to fight to the last drop of blood (of somebody else).

There is a thrill in the thought of war and in talk of war, but it is based not on the reality but on a misconception of war, upon a delusion.

We soldiers had a lot of fun during the war, and we enjoyed the army comradeship. But the same fun, or better, is possible in civil life, and the comradeship of peace is deeper and more durable than that of war.

THE SOCIAL GOSPEL AGAIN

We doubt if there is any such thing as what is called the social gospel. There is only one gospel—the gospel of Christ—whereby men are saved both for time and eternity.

But the gospel of our Lord has tremendous social implications. And nowhere are the social implications of the gospel brought out more clearly than in the Sermon on the Mount. Not a word is said there about personal repentance or confession or faith or baptism, and for the reason those disciples to whom he was speaking had already experienced all of these.

Rather, Jesus was now telling them that they were the "light" and the "salt" of the earth and how they should behave themselves among men. But all these are social implications of the gospel and not the gospel itself. However when salvation comes, right attitudes follow and these correct attitudes are no more to be separated from the real Christian than the sun is from its light.

Accordingly, it is wholly unthinkable for a man to be a Christian and at the same time be callous and indifferent to social conditions around him. Shall one be born of the spirit and at the same time condone the evils of liquor? Shall one be a Christian and look with complacency upon war? Shall he see the strong trample upon the weak without resentment? So, we judge that salvation in Christ and right attitudes go together; a vital faith and a sustained effort to have the right prevail in this world cannot be separated one from the other.—Ex.

Elton Barlow, Star, Miss., who is pastor of New Providence Church, Leake County, held a meeting, beginning second Sunday in August, in New Providence church with W. W. Grafton of Coldwater preaching. Three additions to the church were a result. Great interest was manifested on the part of the people in the community. He conducted a study course in this same church the previous week, doing the teaching himself. He preached in Carthage Sunday, August 18, in the absence of P. D. Bragg, pastor, who was away on his vacation in South Carolina.

READING EPHESIANS

Editorial

Our readers will recall the request made by Dr. J. R. Sampey after he became president of the Southern Baptist Convention that a great group join him in reading this year the last 38 chapters of Isaiah ten times, and Paul's letter to the Ephesians forty times. Many are doing this, and perhaps others will yet join us. One man in another state says he is reading Ephesians once every day. There is great good possible in this companionate reading. Last week some good suggestions were made by Dr. Gill as to how this may be done to best advantage. The way is open to others to do the same. We mention a few words which may help.

It is generally agreed now that this letter was not directed to the saints at Ephesus only but was intended to be circulated among a large group of churches. It is probable that it was intended for a group of churches in Asia Minor where Paul had labored through a long period while living at Ephesus, and had been seconded by several assistants who accompanied him. In his letter to the Colossians he speaks to them of a letter he wrote about the same time to the Laodiceans, which is thought to be this same letter to the Ephesians. This group of churches is probably much the same as those seven churches to whom John was told to send his message given in Revelation.

These churches were composed in most part, not of Jews but of Gentiles; and the message in this Ephesian epistle was specifically adapted to the Gentile Christians. And just as we have an Epistle to the Hebrews, written by some unknown author, so we have here an Epistle to the Gentiles, written by the Apostle to the Gentiles. And just as the Jewish Christians needed specially to be fortified against diverse attacks made on their faith in Christ, and to be enabled to hold fast their confession; so these Gentile Christians needed to be confirmed in their faith that they might be assured that they were not just step children in the family of God. In the old Jewish temple worship a place was provided for Gentiles who had been converted to the Jewish faith, but they were kept in a separate place and group and were not allowed to come so near to the altar as were the Jews.

But Paul says in this epistle that Jesus broke down the wall of partition between Jew and Gentile, and we all may now draw nigh in one spirit through Jesus Christ. He said peace is proclaimed between these races, and God in Christ has made of the two one new man. That peace alike is proclaimed to them that were near and them that were far off. And the Lord Jesus abolishes in his flesh the enmity, the law of commandments contained in ordinances. (There's a pretty good sermon there.) This truth it was well for both Jews and Gentiles to learn and to keep in mind. And those who are today trying to eradicate prejudice between Jew and Gentile might spend a while studying this epistle.

But we are anticipating. Let's go back and see how this conception of the essential unity of believers in Christ appears throughout the epistle. It would be well worth noticing how many times Paul in this epistle says "together," and "all" and "every" and "fellow" and similar words which characterize the letter and show its real intent.

He shows that this inclusion of those who had been "aliens" and "strangers," was not an after thought with God. It was according to His eternal purpose in Christ Jesus. God did not change His plan with the coming of the Messiah; He was revealing what had been His purpose "before the foundation of the world," for it was from eternity He chose us in Him. It was the good pleasure of His will to "sum up all things in Christ." All this in the first half of the chapter.

Assured by this eternal purpose of election, and encouraged by the evidence of their faith, he prays for them the great prayer of the second half of the first chapter, that they may meet the fullest expectation of God; and to make no offen-

sive distinctions of race, he identifies himself with them, saying "we" and "us."

With the second chapter he speaks of the radical change made in them as Gentiles, how they formerly lived; but now have they been made "alive together in Christ." Notice the "together." All distinctions removed. They were "made alive together," they were "raised together," they were made to "sit together," not with Christ, but with all saints, in Christ. Here the essential Christian experiences are summarized as common experiences between Jew and Gentile, "made alive," "raised" and given dominion as on a throne.

Then follows, 2:11-22, the paragraph spoken of above, about destroying enmity, obliterating differences, made into one body, fellow citizens, of the household of God, growing into one great holy temple in the Lord.

In chapter three Paul speaks of this purpose of God concerning union of Gentile and Jew as a mystery, that is a thing kept secret a long time but now revealed to God's holy apostles and prophets, that the Gentile are "fellow heirs" fellow members of the body, fellow partakers of the promise in Christ through the gospel." And he was chosen of God to be the minister or agent for carrying out God's purpose, and making it known to men on earth and to principalities and powers in heaven. And again he prays for them, vs. 14-20, that they may not come short of God's purpose.

And then in chapter four he entreats them to "keep the unity of the spirit" which is based on the oneness of God, the one Lord Jesus, the one faith, one hope, one baptism. There can be but one body and one spirit. Vs. 16 says all the body is fitly framed and knit together by that which every joint supplies and by the working of each several part.

In the latter part of chapter four he bases his exhortation to right conduct on the fact that they are members one of another. Their whole conduct (chapter five) is to be dominated by mutual love; and every human and family relationship is sanctified by the knowledge of their unity in Christ.

The latter part of chapter six represents them as a great army in conflict with a great but invisible army of evil spirits.

WHAT IT MEANS TO BE LOST IN THIS LIFE

(Continued from page 3)

lost then we are duty-bound to earnestly strive to lead them to the light of the Gospel. The same Devil who blinds the eyes of the lost has blinded our eyes.

When we know the truth then we shall be free to give ourselves, knowing that the Word shall not return void. In the name of the countless thousands of saints who have died in the faith, in the name of the lost, in the name of Christ, let us open our eyes to the truth that lost men are totally helpless! If we do not admit this truth we are in no wise free from its weighty responsibility. This truth dawns upon us at times and we sweep it aside. Moral laziness, modernism, selfishness, turn us away from this truth. Turning away from a drowning man does not exonerate us from responsibility.

Admission and acceptance of this paralyzed, helpless condition of the lost will release the power of the Spirit of God in our lives. Self-consciousness, fear of making blunders, the desire to be men-pleasers, surface preaching, exhorting, vacation periods, pulpit seeking, religious politics, all will be relegated to the attic of forgetfulness. Truth is powerful. Truth will release the power in God, in nature, in man. Let us accept it. We reject it and rot. We accept it and live. Then others live.

Somebody took the pains to compare ten large city churches in Kentucky with 111 churches in the country, each group having the same number of members. The city churches gave three times as much money as the country churches, but the latter baptized twice as many people.

SOUTHERN SEMINARY OPENS ON SEPT. 17

By Don Norman

The Southern Baptist Theological Seminary will open its seventy-seventh session Tuesday, September 17. An announcement from the registrar's office indicates an increased enrollment this year.

Opening day exercises will be held in the Norton Hall assembly room, beginning Tuesday at ten o'clock. The morning will be given over to a convocation period and the matriculation of students. Tuesday night at eight o'clock Dr. W. Hersey Davis, professor of New Testament Interpretation, will deliver the opening lecture.

Added significance is given to the occasion because September is a "month of anniversaries" for President John R. Sampey. The opening date this year marks the beginning of his second fifty years as a teacher in the Seminary. September 27 is his seventy-second birthday. And on this same day, exactly fifty years ago, he was ordained as a minister of the Gospel.

Two new members of the faculty take up their duties this session. Dr. H. C. Goerner, Texas, becomes Instructor in Missions and Comparative Religion, assisting Dr. W. O. Carver. Dr. E. A. McDowell, Jr., South Carolina, begins his work as Instructor in New Testament Interpretation, assistant to Dr. W. Hersey Davis.

The new session holds promise of being fruitful in every respect.

It is an infringement of religious liberty and a violation of one's personal rights when one is forbidden by law to will any part of his property to any religious purpose or institution. But in Mississippi the constitution forbids anyone to bequeath any money or property to a church or Christian school. You may leave it to train dogs or horses but you can't leave it to train young men and women for Christian service. This would seem a joke if it were not so terribly serious.

The radio Friday morning brings the news that Wiley Post and Will Rogers were killed in an airplane accident in Alaska. The world is saddened by the death of a humorist who has kept his speech clean from suggestion of evil and whose homely philosophy has been thoroughly wholesome; also by the death of an aviator who has shown great courage and has helped the practical science of aeronautics. Many will wish to drop a tear and a flower on their graves.

Some time ago in mentioning the fortieth year of the Word and Way we spoke of the present senior editor, Dr. S. M. Brown, as the editor through these years. We omitted to mention that Dr. R. K. Maiden, still living in Kansas City, though not now connected with the Word and Way, was also one of the editors from the beginning of the paper, and did as loyal service to the cause of Christ as any editor in America has ever done. This omission we regard as an injustice to Dr. Maiden whose work will bear fruit till Jesus comes. Our own columns are occasionally enriched by contributions from Dr. Maiden, to the joy of our readers. The Word and Way has always greatly interested us and still does.

The threatened war in Ethiopia brings again to the fore the talk about the antagonisms and conflicts between what are called the white races and the colored races. But races are not always distinguishable by their color. The people of India are, many of them, about as black as any in Africa, and so are sometimes classified among so-called colored people. But they are identically of the same race as the white people of Germany and England and America. They are dark because of their living unprotected in a hot country. They are no closer akin to Negroes than are the Germans. Many Negroes in this country are sympathetic with the Ethiopians because they are dark skinned people. But the Ethiopians are not of the same race with Negroes, except as some of them may have mixed with people in the interior of Africa. The people of Northern Africa are quite distinct in race from those in central and Western Africa.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
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The Margaret Lackey Season of Prayer for State Missions, Sept. 16-19

The letter below was sent to your W. M. S. president. As a member of your society will you cooperate with her in making the best preparation possible for the season of prayer?

My dear Friend:

We are planning for a very unusual occasion in our State September 16-19, and that is to honor Mrs. Margaret Lackey, who worked so faithfully among us for many years. It is a privilege to honor her while she is still with us.

How true is the Scripture "One seweth and another reapeth!" As her successor, I feel I have been gathering much fruit from her labors. At this time I am thankful to have the opportunity of showing my gratitude for her loyal service by giving a worthy offering for State Missions, thereby honoring her and her Lord, to whom she belongs.

We have already sent the literature for our Season of Prayer—read carefully the notes on page 3. In His name, will not we gather for a prayer group at least once a week before September 15th? Will you see that your society observes the programs? Many did not last year.

You will notice the small offering envelopes were printed for use in Sunday School. Please write W. M. S. instead before giving them out.

Help your auxiliary counselors in planning their programs. I am sure you will lend your cooperation in making this the greatest season of prayer we have ever had for State Missions

Sincerely,

Fannie Traylor.

We are very much pleased with the response to the call for White Cross material for the Chengchow hospital in China. We sent the assignments to associational superintendents and have had supplies from every association except seven. We believe something will come from them yet.

Some interesting facts regarding South America that will be helpful for teachers of Mission study:

South America occupies 7 1-2 thousand square miles, equal to Europe and U. S. both. Population around 70 million people and yearly increasing.

S. A. has TEN Republics with constitution framed after that of U. S.

Brazil occupies half of South America.

There are FOUR States in Brazil larger than Texas.

S. A. has the highest mountains in the Western Hemisphere, The Andes.

The Amazon River basin is the largest in the world, 27,000 miles navigable.

S. A. has the largest waterfall in the world. In British Guinea.

Ecuador is noted for its volcanoes, one stands FOUR MILES above sea level.

From New York to Rio and back is 10,971 miles.

Brazil grows 62 per cent of world's coffee. U. S. gets 80 to 90 per cent of her coffee there.

Brazil produces coffee, sugar-cane, cotton, corn, rice, beans, tobacco, fruits.

Brazil buys large majority of her automobiles from the U. S. A.

The cities of Brazil have very modern conveniences.

Young People's Column

As I See It

I could wish that each woman in Woman's Missionary Union could really have "looked in" on our four weeks of camps.

The purpose in having the camps as planned for this summer was to reach more young people in a more vital way through missionary education. Heretofore we had been having only week-end meetings but the camps covered a three-day period. The last day of camp we could hear everybody saying "I wish we could stay all the week!"

Mission study was a very definite part of each camp and to have almost 900 young people studying missions and planning ways of "doing something about it"—was most encouraging. It gives us hope for the future. It would be impossible to enumerate the many fine personalities that made decided contributions to the programs but our guest speakers and teachers were: Mr. and Mrs. W. H. Carson, Africa; Miss Earl Hester, Roumania; Noble Y. Beall, Home Mission Board; Miss Pearle Bourne, Associate Young People's Secretary, Birmingham. The following fine young people went the "rounds" with us and were equal to every task, teaching, speaking, cooking, serving, etc.: Jane Pinnix, Frances Brame, Fannie Mae Izard, Ruby Taylor, James Taylor, Charles Lewis, Ray Koonce and Dot Nelson. Eight finer young people cannot be found in Mississippi and Mississippi Woman's Missionary Union expresses her deep appreciation to each of these. The local people, in each of the place, were particularly helpful. Dr. Frank M. Purser, Oxford, and Rev. Joseph Flowers, Moorhead, kept the week open so they could be with us—their presence meant much to the camps.

A challenging group of young people are our heritage, may we be equal to the task through God's help and your cooperation.

—Edwina Robinson.

Chile is second only to U. S. in copper. Leads in nitrates and iodine.

Bolivia has one-third of world's tin. Peru claims as much oil on banks of Quadre de Dios as in all rest of world.

In Rio no ugly sign-boards are permitted. Claims most beautiful harbor in the world.

Upon entering a home after a dusty walk in Chile, a feather duster is handy for brushing off your shoes.

Brazilians never pass a funeral procession or hearse without removing their hats and bowing their heads.

A native of S. A. never passes a church without removing his hat.

S. A. women never enter a church with uncovered heads.

In S. A. restaurant waiters are called by clapping the hands.

There is an ordained Protestant Pastor only for every 156,250 in S. A.

The National University of Chile and the University of California have effected an exchange of professors.

Business men are interested in South America. The above are some interesting facts regarding South America.

THE W. M. U. WORK IN BRASIL

(Excerpt from 1934 Annual Report).

"According to the statistics obtainable this year, the W. M. U. is at present composed of 366 Women's Societies, 70 Young Women's Auxiliaries and 190 Sunbeam bands making a grand total of 626 organizations. In these 626 organizations there are about 13,000 members enrolled. There is some organized work in all of the states and almost all of the fields have their own state organizations, although some of them are only slightly developed.

"There are three fields not included in our annual report because their reports did not reach our office. They are the following: Para, Parana, S. Catharina e Rio Grande do Sul. The 12 fields sending reports show an increase in almost every point in comparison with the reports of last year. Of the 8,619 women and girls enrolled in their respective societies 6,477 engaged in personal work during the year 1934. They made 82,097 visits to Christians who were sick either in body or in soul; they also made 63,228 evangelistic visitations and engaged in direct appeals beyond the above mentioned visits to the number of 114,751. They also distributed 119,402 tracts and 2,140 Bibles and New Testaments. The number of tracts distributed is greater than in any previous year.

"We are also glad to know that 6,831 women and girls during the year recognized the necessity of daily spiritual food for their souls. To satisfy this need they read daily the Holy Word of God.

"The W. M. U. seeks to teach its members the pleasant and biblical method of contributing—by tithing. The reports show that 4,224 paid their tithe into the church treasury. Besides the tithes and offerings which the women, young women and children gave directly to the church there were raised about \$6,000 in special offerings, the greater part of which was used in connection with the local churches."

—BR—

Our field-workers write encouraging letters of their experiences on the field. Miss Simpson spent three months in the big state of Bahia and is now on her way to Piahy where she will spend two months. I marvel at her strength and perseverance. It is not an easy thing to make these long horseback trips. Our little black eyed Brazilian worker is giving her time to the state of Rio. In a letter from her this week, she tells of her experience in one of the rural churches where she held study classes for the women and girls and story hour for the children. There were also many unbelievers who came and they seemed so eager to know the Truth that she could not resist explaining to them the "Way" and there were forty to manifest a desire to follow Jesus as a result of her talks.

—BR—

In the absence of Pastor W. A. Hewitt, the editor preached at First Church, Jackson, Sunday morning, and Brother A. F. Crittendon preached Sunday night.

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East Mississippi Department

By R. L. BRELAND

Standing Pine

The Standing Pine Baptist Church
is located in Leake County, ten
miles south of Carthage. This
church was 50 years old last May.
It received its name from a bab-
bling creek nearby that sings its
way to the Pearl River. Some of
God's elect hold membership in
this good church, some of whom
are Barnetts, Wrights, Phillip,
Ware and others. Rev. Gus M.
Langston is the good pastor.

Last week I was with this church
in a meeting for one week. I have
never enjoyed a meeting better
though the results were not all that
I desired. My headquarters were in
the splendid home of Mr. and Mrs.
Egbert W. Barnett and it was one
of the best. I visited in many of the
homes and received royal entertain-
ment. Miss Eula Barnett, who
teaches in the Indian schools in New
Mexico, was at home and was a
royal entertainer. It was an enjoy-
able week.

May 6, 1885, fifty years ago,
Standing Pine Church was organ-
ized. Elders E. T. Dendy and E. T.
Barnett formed the presbytery. The
following members were in the or-
ganization: W. J. Barnett, George
Allen, Mark Jordan, E. W. Bar-
nett, Mary Jordan, Fanny Jordan,
and Ariawn Barnett. Of this num-
ber E. W. Barnett is the only one
now living.

Rev. E. T. Dendy was chosen first
pastor and E. W. Barnett the first
clerk and he served 45 years. Ray
L. Phillips is the present clerk.
Other pastors who have served the
church: E. T. Barnett, A. J. Cock-
roft, W. S. Blackman, P. C. Bar-
nett, T. J. Moore, J. J. Ingram, A.
M. Barnett, G. W. Nutt, C. T. John-
son, J. L. McMillon, R. B. Gunter,
A. M. Langston. There were others.

This church has had its ups and
downs, like all do. At one time it
had more than 200 members. The
membership now is less than 100.
Rev. A. M. Langston is the present

pastor. For half a century it has
done valiant service for the Master.
May it continue to do so for many
years yet to come. Blessings on her
membership and pastor.

Rev. A. M. Langston has resigned
as pastor of Standing Pine Baptist
church effective January 1, 1936.
He has served here for four years.

Rev. Gordon Sansing, of Union,
Miss., is pastor of Malden and
Springfield Baptist churches, Leake
County, and doing a good work.

While in Leake County I visited
Rev. Scott York, an aged Choctaw
Baptist preacher. He is 85 years old
and in feeble health. More about
him soon.

Rev. A. M. Barnett lived in the
Standing Pine community and was
the faithful pastor for many years.
He died a year or so ago. His in-
fluence still lives.

The meeting at Scuna Valley,
Yalobusha County, began last Sun-
day. Rev. O. P. Breland, of Craw-
ford, Miss., is preaching.

We read this "boner" recently:
"An epistle is the wife of an apos-
tle." In other words she is old Mrs.
Apostle.

Next week the writer is billed to
assist Pastor H. H. Bethune in a
meeting at Pleasant Hill (Cone-
hatta), Newton County. He was pas-
tor there for twelve years many
years ago. Your prayers are desired.

OUR BLESSED DEAD

By the Rev. Henry T. Shool, D.D.

Repeated reference is made in the
Scriptures to the veritable existence
of angels; a distinct group from our
sainted dead. They came to the res-
cue of Elijah and his servant at
Dothan; heralded the birth of Jesus
at Bethlehem; sang in mighty cho-
rus the gloria in excelsis; rolled
back the big stone from His tomb
on the morning of the resurrection;
gave pertinent instruction to the
woman at the sepulchre; rescued
Peter from prison, and from the
rage of Herod; and guaranteed
Paul and fellow passengers an un-
harmful escape from the storm-
tossed Alexandrian corn ship.

Good angels are multitudinous in
number. They are ALL sent forth
for service unto prospective heirs
of salvation. (Hebs. 1:14.) "The an-
gel of the Lord encampeth about
them that fear Him, and delivereth
them." Guardian angels of children
are held in special honor by our
Lord. (Matt. 18:10.)

As for our blessed dead who have
died in the Lord, we are certified
that they are ALL like the angels.
Matt. 22:30. From this statement
it is an easy and natural inference
that sainted relatives who have en-
tered the Homeland, are repeated-
ly sent forth to encourage and assist
us in our work for Jesus, to com-
fort us in our sorrows, to defend
us in our dangers, to direct us in
our difficulties, and, occasionally,
to be visibly present in our waking
moments.

A sometime issue of the Ameri-
can Magazine has an extended ac-
count of repeated appearance to the
Rev. Dr. Russell H. Conwell of his
deceased wife. He refers to it as
"a dream that recurred every morn-
ing just before I awoke." Whether
a dream, or an open vision he plain-

ly saw his wife, and talked with
his wife, and walked with his wife;
and, on two separate occasions, she
correctly directed him to individual
items of whose whereabouts he was
personally ignorant.

Dr. Conwell saw and spoke with
his wife while he himself was in
normal health. Occasionally sainted
dead have come to the bedside of
dear ones who were soon to die in
the Lord. A four year old lad, son
of a Korean missionary, was dying.
"Daddy, I see a great, shining light.
It's coming nearer, daddy, it's com-
ing nearer. AND daddy, it's mud-
der; it's mudder! And I want to go,
I want to go. But don't cry, daddy,
don't cry. You'll get me back, you'll
get me back." (McConkey's Way
of Victory, pp. 75-76.)

Of that Homeland, whither the
four year old lad was going, some
what has been revealed to us by
God, through the Spirit. (Read I
Cor. 2:9-10.) Without going into de-
tails, we may state that our blessed
dead, in the daily and delightful
service of Jesus our Lord, are com-
pletely and continuously satisfied.
Psl. 17:15. Their capacity for sat-
isfaction develops with their com-
plete and cheerful services, and that
development continues throughout
eternity.

There are no tears in the Home-
land, save those wept by saints on
earth; and these sparkle like gems
in the bottle of God's remembrance.
The sweet fields beyond the swell-
ing flood are upheaved by no graves.
The bells of the New Jerusalem
clang forth no funeral knell.

The sufferings of this present
time are not worthy to be com-
pared with the glory that shall be
revealed in us. Rom. 8:18. Moses
relinquished his home in the pal-
ace, and suffered affliction with
the people of God, "for he had re-
spect unto the recompense of the
reward." "For the joy that was set
before Him, Christ endured the
cross and despised the shame." Heb.
11:24-26; 12:1-2.

John the beloved was in the Spirit
on the Lord's day, and his eyes were
opened to a vision of the Homeland.
He saw a great multitude, which no
man can number, out of every na-
tion and kindred and people and ton-
gue. These have all come out of the
great tribulation, having washed
their robes and made them white in
the blood of the Lamb. The volume
of their jubilant praise rolls up be-
fore the throne like the thunder
burst of tempest-tossed surge upon
the rocky coast of Patmos.

We reach this delightful desti-

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nation as our eyes are opened wide
to the correct estimate of spiritual
verities, and as we are heartily and
habitually minded to give individ-
ually all diligence in making call-
ing and election a sure thing per-
sonally.

Scripture tells us plainly that the
Homeland is normally entered
through Christ, the Door. John
10:1, 9. In no other name under
heaven is salvation possible. Acts
4:12. Condemnation has already
been passed upon all unbelievers
BECAUSE of their unbelief, and
upon them abides the wrath of God.
John 3:18, 36. Upon those only who
are IN Christ Jesus there is there-
fore now no condemnation. Rom.
8:1. Christ IN us is THE hope of
glory. Col. 1:27; I John 5:12. Wise-
ly, therefore, do we examine our-
selves for credible evidence of the
indwelling Christ; for if Christ is
not at home in our hearts we are
still reckoned among the repro-
bates. 2 Cor. 13:5. If Christ is not
in us, it is because we have fast
closed the door of our hearts against
Him. Rev. 3:20.

God grant that we all, with face
unveiled and opened eyes, behold-
ing in the Scripture-mirror the
glory of our Lord, may be trans-
formed into the same image, from
glory to glory, even as by the Lord
the Spirit. Then, with blessed as-
surance, we may joyously say, It
doth not yet appear WHAT we shall
be, but we KNOW that when He
shall appear we shall see Him face
to face, and shall be WITH Him
and LIKE Him in that Homeland
where loved ones are watching and
waiting our coming, and where, in
unselfish and ennobling service we
shall evermore be sinless and sor-
rowless and SATISFIED.

"Christ, only Christ, ere long will
FILL our vision;

Glory excelling, soon, full soon
we'll see.

Christ, only Christ, our every wish
fulfilling,

Christ, only Christ, our all in ALL
to be." Amen!

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Tri-State Coaches

Jackson, Miss.

Sunday School Lesson

Prepared by L. D. Posey

For August 25, 1935

Subject: Barnabas, A Consecrated Man of Means.

Golden Text: He was a good man, and full of the Holy Spirit and of faith. Acts 11:24.

Scripture: Acts 4:36-37; 11:19-30.

For Supplemental Study: Acts 13:1 to 15:41.

Time: Different conclusions have been reached by Bible students as to the exact date of this and some of the following lessons. This one is dated from A. D. 45, to A. D. 50. The exact date is unknown.

Place: The places involved in this and some of the following lessons, are Jerusalem, Antioch in Syria, and cities in Asia Minor.

Introduction

Students of these lessons in which the Book of Acts is studied, should fix permanently in their minds that two cities named Antioch constantly come into view. The first one is Antioch in Syria, and north of Palestine. The other one is in the western part of Asia Minor, north of the eastern end of the Mediterranean Sea. Unless this fact is kept in mind, much confusion of mind will occur in studying these lessons.

Teachers of the lower grades may interest their pupils by telling of this rich man who sold his property to get money to give to poor people who were persecuted because they were Christians.

The Lesson Studied

The first name of the man with whom this lesson deals, was "Joseph." The apostles added to that the meaningful name "Barnabas." That name was given him because of the characteristics that were so prominent in his life; namely, consoling and encouraging those in less fortunate circumstances of life than he was. From the time he appears in Acts 4:36-37, his full name, as we now name men, was "Joseph Barnabas." He was a native of Cyprus an island in the eastern end of the Mediterranean Sea. He was a Levite, the only person of that tribe definitely pointed out in the New Testament. That was the tribe from which the priests came under the former dispensation. But if Barnabas ever rendered any priestly service, such is not recorded in the New Testament.

The nearness of Cyprus to the main land of Asia Minor, may account for the beginning of his acquaintance with Saul, afterwards called Paul. It is possible that Barnabas was educated in the school in Tarsus, where Paul received much of his learning. He may have known Paul in school. After they were saved, and Barnabas needed help in the Lord's work, it would be natural to turn to one whom he had known so well in other days. That may also account for their disagreement later over John Mark. Their

former acquaintance would make each more determined to have his own way, hence, their disagreement and separation. That former acquaintance is most certainly the ground for the fact that when Paul went to Jerusalem after his three years stay in Arabia, and brief stay in Damascus, and was refused fellowship with the apostles, Barnabas took him in charge, and vouched for his Christian integrity, and in that way Paul was received into the fellowship of the Christians in Jerusalem.

There seems to be no doubt that the liberality of Barnabas first brought him prominently into the New Testament record. But it is just as tragic that in Christianity we see results and not the causes back of them, as it is for a physician to treat the symptoms of the disease instead of the disease that produces the symptoms. Do not misunderstand me, and think that I charge Luke, who wrote Acts under the inspiration of the Holy Spirit, with placing the emphasis on the money given by Barnabas instead of the new character that caused him to give it. Luke knew the traits of character in unregenerated Jews; hence, when Barnabas brought this liberal gift for his suffering fellow Jews who had been saved, it was the unmistakable evidence of his new character begotten in the act of regeneration. Stated differently: We misread this entire incident, if we read "coin" instead of "character." There was a wealthy Jew of the tribe of Levi, who after his regeneration was willing to part with his entire possession that he might help care for other Jews less fortunate than he was, and who had become Christians. The Holy Spirit is here emphasizing the work of regeneration instead of the liberality that flows from regeneration. I am afraid the committee failed to see that truth, when this lesson was assigned for study.

The mark of distinction above all others in Barnabas was that "he was a good man and full of the Holy Spirit." That means that his life was submitted to the leadership of the Holy Spirit. When a special work was to be done, or mission performed, naturally all minds would turn to Barnabas. His Spirit filled life and not his money gave him prestige with those who knew him. What a pity that standard is not much used now.

Money and not morals, is too much in evidence in this age of the world. Once I was urged to have a certain man elected deacon because he had money. His spiritual unfitness was not considered. Recently I knew five men to be nominated to be elected deacons of the church. No one of the five possessed a single scriptural qualification for that office. That night I preached on "The Scriptural Qualifications of Deacons." Result: The following Wednesday night, I resigned as pastor.

Before closing these notes, let me say that a man's money does not make him mean, neither does a man's poverty make him good. But the use a man makes of his money is a fine index to his charac-

ter. The real and final test of the right use of money, is not a tithe, neither the amount of free-will offerings. The standard by which Jesus measured was: How much was left after the offering was made? The widow gave two mites, the rich gave abundantly. But in the mind of Jesus the widow gave more than the rich, because she gave all her living. The rich had much left; hence, they made no sacrifice. Barnabas gave all, the fruit of his great spirituality and faith. Because of that and not his wealth, he had great influence, and was prepared for great usefulness in the cause of Christ.

MRS. JOSEPHINE DORR

Near noon, July 18th, the Sardis Baptist Church lost her oldest member, when the Spirit of Mrs. Josephine Dorr winged its flight into the great Beyond. Our loss is great but we sorrow not as those who have no hope. Her hope was "built on nothing less than Jesus' blood and righteousness."

She was a daughter of Mr. and Mrs. William Bishop, pioneer settlers in Panola county. In early life she made a profession of faith in Christ, and for more than sixty years was a member of the Baptist church into which she was baptised.

On December the 8th, 1875, she was united in marriage to Norman F. Dorr of the Hebron community. To this union seven children were born, all of whom survive her. They are as follows:

Ira Dorr, of Sardis; Mrs. J. C. Sorrels, of Sardis; Mrs. T. B. Trotter, of Sardis; Mrs. B. F. Flinn, of Sardis; Mrs. Van Cline, of Sardis; Mrs. C. B. Young, of Sardis; Mr. N. C. Dorr, of New Orleans.

She is also survived by one brother, Mr. Wm. Bishop, of McIvor.

A former pastor, Rev. W. L. Howse, of Jackson, Mississippi, officiated during the service. He was assisted by the Rev. C. L. Rogers, of the local Methodist church, and Rev. S. B. Cooper, her pastor.

The children and grandchildren of this "Mother of Israel" are in the active work of the Lord. Eternity alone can reveal what this family means to God's Cause, especially in the church at Sardis. May the Grace of God, through our Lord Jesus Christ, sustain and comfort the family in this hour of sorrow.

S. B. Cooper, Pastor.

SOME "CREEK" MEETINGS DOWN IN RANKIN

The week following 3rd Sunday in July, Rev. C. O. White of West came to us at "Clear Creek" (Puckett). He brought us earnest, persuasive, powerful gospel messages. There were added unto the church 28, 23 by baptism. Also community better prepared for the election. No trouble at all this time I understand.

The next week we had Rev. L. W.



Ferrell of Griffith Memorial Church, Jackson, with us at "Steen's Creek" (Florence). He was to us everything Dr. W. A. McComb of Flora said he was to them. If you didn't read it, stop, look up last week's Record and read it along with those other good articles you failed to read. The pastor baptised eleven at the close of the meeting.

The first week in August found Rev. R. A. Tullos of Rowlands, Miss., at "Mountain Creek" with us. He, like all others we know who have come out of the Bible Institute, New Orleans, has great zeal for the Lord. The Lord gave the church a revival. There were only four additions, but very few possibilities to begin with.

—O. T. Moore, Pastor of the "Creek" Churches.

A GREAT HELPER

Rev. L. T. Grantham is in the midst of a consolidated meeting of several of his churches in Neshoba County. This has been somewhat of an experiment, but glorious has been the results. Of the many visible results, there are already 35 for baptism, and since the meeting does not close until Sunday night, with three more days, we are expecting many more.

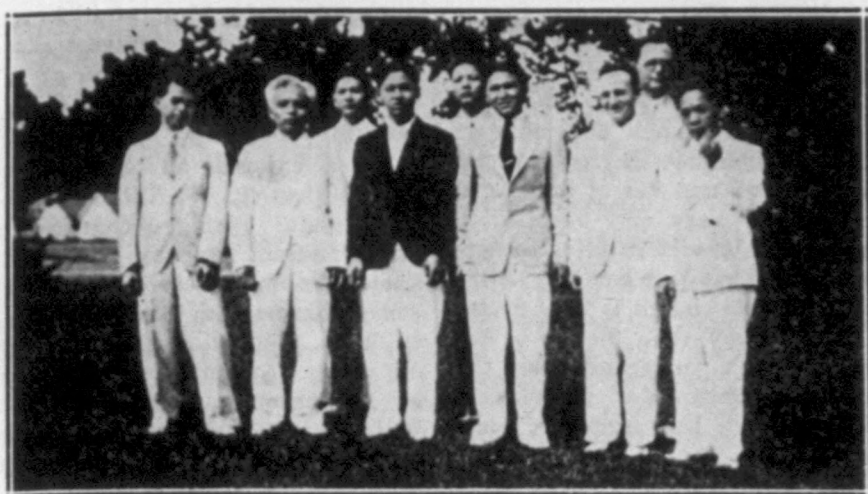
Dr. L. D. Posey of Jena, La., is preaching. "He is the greatest helper I have worked with," says the pastor. He knows his Bible both doctrinally and practically as no other preacher I know. He also knows the pastor's problems, and how to strengthen his hands for the future battle. He also appreciates the place of the pastor's wife in her work with him. He loves lost souls, and knows how to win them with the simple gospel. His Bible study hours and inspirational messages have transformed the whole church. He is giving himself wholly to this kind of work now, and it is our prayer that God and the churches will keep him busy for the "Glory of God."

Mrs. Charlie Beall.

How To Quickly Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.





This group of Chinese men was baptized recently by Dr. I. D. Eavenson, of Cleveland. They are a sort of "first fruits" from the little Mission for Chinese undertaken by the Cleveland Church. Dr. Carey C. Dobbs is the teacher of the Class. The attendance averages around 50 for each Sunday. Pastor Eavenson and the Cleveland Church are rejoicing in the fine response to their effort on the part of these friends from across the sea.

LIGHT AND LIFE

In His discourse with Nicodemus, the Lord Jesus said, Jno. 3:19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

What light was He talking about? It was not the light of the sun, or the light of a candle; but spiritual light. John 1:4: "In Him was life; and the life was the light of men." So, the light that has come into the world is the Lord Jesus Himself.

The life that the Lord Jesus was talking to Nicodemus about was imparted life; and this imparted life which is, "the gift of God through Jesus Christ our Lord" is everlasting; that is, it lasts forever; it never ceases to exist.

Jno. 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Everlasting means everlasting. It means that when this life is once imparted to man, it never ceases to exist, by any means, or for any cause.

Now, this life is light: that is, those who have the life also have the light, which makes the spiritual life which has been imparted to them, clear, so that they see, in the Lord Jesus, life, everlasting life, eternal life. So, when a man who has had this life and light imparted to him reads, John 6:47: "Verily, verily, I say unto you, he that believeth on me hath everlasting life," he knows it is so, for he believes what the Lord Jesus said, which makes him sure that he is in possession of this life, and that his life is linked up with the inherent life of the Lord Jesus Christ, which will endure throughout eternity.

Now, what is the darkness that Jesus was talking about, when He said that "Men loved darkness rather than light?" He wasn't talking about the darkness of the night. He wasn't talking about the darkness of the dungeon; but, He was talking about spiritual darkness in contrast with spiritual light.

The light is the life in Christ, which life is imparted to every one

that has received Him and committed their eternal destiny into His care and keeping. This light produces quietness, tranquility of mind and conscience, peace and assurance. The life of every believer is bound up in a bundle with the life of Christ which makes it safe and sure forevermore.

But the man in darkness can not see this light, therefore his life is filled with doubts and misgivings as to his future destiny; which evinces the awful fact that he does not even as much as believe what the Lord said, much less trust the destiny of his soul into His care and keeping; for if he believed the words of the Lord Jesus he would know that he was already in possession of everlasting life with the guarantee of the Lord that he should never perish; for our eternal safety does not depend on our faithfulness, but upon the faithfulness of Jesus Christ to keep His promise. Personally, I do not want any man to guarantee to me that the Lord will do what He promised to do.

"But," an objector will say: "I cannot see that, I can't believe that." Do you know why? He is in darkness. The god of this world hath blinded his spiritual eyes and he cannot see the light. It is sad! And the tragedy of tragedies is, that our churches are filled up with those who are in gross darkness and cannot see life and light in the Lord Jesus Christ, but are trying to find it in their own conduct which is only evil continually.

There is no hope for a man who rejects the light, and revels in the darkness of believing that his salvation and future happiness depends upon anything he is doing, has done, or may do in the future.

God does nothing by half-way methods. As strange as it may seem, God has a will, and His will, will not be altered for any man.

And this is His will, Jno. 6:39-40: "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. And that is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up

at the last day."

But men say, "NO!" believing on Him is not enough, but it also depends on the way one lives and holds out," thus making God a liar by denying the record that God gave of His Son. My heart's desire and prayer to God is that those in darkness may see the light.

—J. E. Heath,

Winona, Miss.

—BR—

A TIME AS THIS

—O—

We have a Guide to keep in view,
And never to dismiss,

The Bible old, yet ever new,
For such a time as this

Of artifice.
Opinions plausible and bold

Truth-seekers oft decoy,
Where teachings false and errors old

Deceptively employ
Scholastic mold.

The worldly-wise on learning dote,
But simple truth ignore,

That Moses and the prophets wrote
That man might God arode

For-ever-more.
The highest knowledge is revealed

By inspiration's pen,
That through the centuries appealed

To faith in hearts of men
Whom God had sealed.

Believers true maintain the plea,
And so will ever teach,

That science will with Word agree
In all creation's reach,

And naught impeach.
Some questions that in school arise

God's Spirit will disperse,
And point to Christ who glorifies

The cross with all its curse
And grace supplies.

Pretentious science, falsely named,
May lead to darkest doubt,

But Bible faith remains unshamed,
Triumphantly devout

While skeptics flout.
True science, searching far and wide,

To facts gives emphasis,
And keeps the faith with Scripture

Guide
In such a time as this

When faith is tried.
—J. M. Kailin,

In "Alabama Baptist."

—BR—

THEREFORE, PREACHER, MOVE ON!

By Dr. L. O. Dawson, Pastor First Baptist Church, Tuscaloosa, Ala.

—O—

Text, Jonah 3:2: "Preach unto it the preaching I bid thee."

The pastor of a great church was recently asked to resign. I know him well, and all who know him like him personally. He is one of God's best.

The complaint against him was, "He does not interest the young people."

How could he? They did not read the Bible, and were ignorant of the great fundamentals of the church.

They never saw a religious newspaper, and were simply blank as to the program of God's Kingdom.

They knew football stars and the heroes of the diamond, but they knew nothing of the heroes of missions on the far flung battle lines of Immanuel's army!

They could name the political leaders of the State, but the bur-

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den bearers of the church were strangers to them.

The latest fad of fashion, from penciled eyebrow to rolled hosiery, from shimmy shaking to fox trot, occupied their minds. The salvation of immortal souls did not stir their hearts.

I did not blame the young people. They were caught in the tides of the world's surging sea.

I did not blame the church. It cost them real pain to ask their pastor to resign.

I did not blame the pastor. The Master had given him a definite message and bidden him to deliver just that—deliver it regardless.

The remedy? Why, that's easy. Pastor, move on!

Oh, the restless preachers! Oh, the resting churches! If the church could but have "gotten a move on," mayhap the pastor would not have had to move on.

The remedy? God's Holy Spirit, that's all.

And He comes only when pastor and people are on their knees.

But meantime, preacher, entertain and interest us with a topic God never intended to be entertaining, and in which we have no interest!

"Move on?" Whither? We do not know. But, move on!—Ex.

—BR—

To a Jewish ex-service man an acquaintance remarked: "So you were in the army, Ikey?"

"Oh, I was in the army," was the proud response.

"Did you get a commission?"

"No, only my vages!"—Ex.

—BR—

"Yes, the baby is more than a year old now and he's been talking ever since he was eight months old," said a proud mother.

"Is that so?" the bored visitor inquired. "Then he must be pretty tired by this time."—Ex.

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The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

We have several letters this week. Ernest sends us two months' J. L. Club dues, and tells us of his three birds and his dog, Jack. A new member from Pope has a big dog, and a little black chicken named Alice. Our little member from Memphis sends a contribution for the Orphans, and is interested in our dog.

My heart has been sad all day because of a great sorrow that has come to those of our little members and their dear father, early this week. Lura and Abbie Miriam and Canoy Clark, than whom we have no more faithful members, this week have parted with their dear mother to see her no more on earth. How deeply interested she was in the growing interest of her three children in giving and in missions! How glad she was to see each child enjoying giving each month to our good causes, and she and their father have encouraged and supported them from month to month. Could some of you write to these dear little members and tell them how sorry you are that they have lost in death the real treasure of their home. I am sending to the children and their father, our love and tender sympathy. This is not a sermon, but I want to beg you, dear children, to love and cherish and obey and honor those who love and care for you with so much devotion, your mothers and fathers.

Much love from

Mrs. Lipsey.

Bible Story No. 21, Aug. 22nd, 1935.
Joash (continued) 2 Kings 12:1-16.

The little boy who became king of Israel when he was seven years old continued to be king for forty years. His mother's name was Zibiah of Beersheba. This is all we know of her; we cannot even say whether she was a good influence in her little son's life, and from before he was seven, he was in the care of his aunt and her husband, the priest Jehoida. The places where idols were worshipped were not destroyed, and some still sacrificed there and burnt incense, but Joash tried to do right, and was approved of the Lord, while his uncle-priest was his teacher. He observed that the Lord's house was in need of repair, and he told the priests that they might take all the sacred gifts that came into the temple, whether men's gifts of duty, as perhaps the tithe, or any money a man's heart would prompt him to give, which he might call a love-offering, but that they must be responsible for keeping the Lord's house in good repair. Yet for many years afterwards, nothing had been done, and the king gave orders that they no longer take this money for themselves, but that it must go directly for the needs of the temple. The priests consented to this, but Jehoida had a very simple plan for taking care of the money. He took a chest and bored a hole in its lid, and set it by the altar, and the priests who stood at the door put into the chest all the money that was brought there. Did you ever fix you a little box with a hole in the top, and put into it all the money you could spare, for some special object? I have, several times. Well, when there was lots of money in the chest the king's secretary and the high priest took it out and counted it, putting it into bags. This money was put into the hands of the overseers of the temple, who paid the joiners and builders, the masons and the stone-cutters, besides buying timbers and dressed stone and other needed things for the repairs. The Lord's house generally

had silver and gold vessels, but the money this time did not go to buy silver cups, basins or trumpets, or any article of gold or silver, but was kept to pay the workmen. I wish everybody were as honest as the fifteenth verse showed these overseers to be! No check was taken of the men who were given the money to pay the laborers, for they did their work honestly.

Mrs. Mayo's Puzzle No. 27

1. What kind friend met Abraham after a great battle and gave him bread and wine?
2. What did Rachel take of her father's when Jacob left that country?
3. What sea did the Israelites cross in leaving Egypt?
4. What other name had Jacob?
5. Who was Jacob's grandfather?
6. In what cave was Sarah buried?

Answers to Mrs. Mayo's Puzzle No. 26

1. Moses, Ex. 3:15-18.
2. Ivory, 1 Kings 10:18.
3. Naboth, 1 Kings 21:15.
4. Nazareth, Matt. 2:23.
5. Idols.
6. Egyptians, Ex. 14:27.

Fannie Mae Henley.

Memphis, Tenn.

Dear Grandmother:

I am sending you 20 cents for the Orphans.

How is your puppy that I sent you?

Adele Lipsey.

Why, Adele, Pat is growing as fast as possible, I think. If he weighed 2 pounds when you sent him he must weigh fully 4 now. Give his regards to Patsy, and all the family.

Thank you for the money for our orphans, dear.

Star, Miss.

Aug. 12, 1935.

Dear Mrs. Lipsey:

I am sending the money for Jeanie L. Club No. 16, for August and September, 40 cents. Our protracted meeting closed last week. We had a fine meeting. I never missed a service, and enjoyed it so much. Bro. Tullus preached for us. I have three new birds, two of them are singers. They are lots of company for me. I also have a little black puppy; his name is Jack.

Carolyn is almost walking. She can take a few steps. She comes to see us every week-end.

You will be hearing from me again soon.

With much love to you and Circle friends,

Ernest Clark.

Thank you, Ernest, for the dues. Are the birds canaries? Carolyn is mighty smart, isn't she? And awfully sweet, too.

Pope, Miss.,

August 11, 1935.

Dear Mrs. Lipsey:

Mother has just read your letter about your little dog. We have a big dog. She helps us with the cows. I have a little black chicken named Alice.

I was six years old July 30. I will soon start to school.

When I learn to write I'll try to write you another letter and send some money for the orphans.

Your friend,

Jimmie Ruth Hope.

So glad to have a new member, Jimmie, from your town. That is a fine dog of yours. But don't wait too long to write again.

FLORA CHURCH AGAIN

By W. A. McComb

Sunday night, Aug. 18, 1933, Flora Baptist Church licensed Percy Edward Haley, Jr., to exercise his gifts as a minister of the gospel in whatever ways may be open to him, except in administering the ordinances of baptism and the Lord's Supper. This church is very grateful and happy that the Lord has given them a young minister, the first in the history of the church, which has now been organized some fifty years.

Bro. Haley graduated from Miss. College in the class of 1929 and since that time has been teaching in the Meridian High School, as previously stated.

He has been fighting the impression of a call to preach for ten years and finally yielded to the call during our recent revival meetings conducted by Rev. L. W. Ferrell and singer, D. C. Hall, of Jackson, meetings closing July 25th.

Bro. Haley preached his first two sermons on Aug. 4, and up to the time he was licensed he had preached ten times, had received for baptism four grown men, had received by letter four, and there had been twelve or fifteen backsliders reclaimed and rededicated to service and worship.

He had gone out to Macedonia church to lead the singing for Pastor J. N. Holloway, but after a few days the pastor asked him to preach and his work was so acceptable that the pastor turned the preaching and conducting of the meetings over to him with the above results, and a general revival of his church. Bro. Haley returns on Sept. 1 to Meridian to fill his contract of teaching another session in the Meridian High School, after which he plans to take a course of training in one of our theological seminaries.

In the mean time he will be available for supply preaching, such as he may do on Sundays without interfering with his teaching.

After Sept. 1 he can be reached in care of Dr. H. C. Bass, pastor, First Baptist Church, Meridian, Miss. The writer commends him to the love and fellowship and service of the Baptist Brotherhood. May the Great Head of the Church use him graciously and mightily for His glory, is our prayer.

CRYSTAL SPRINGS

It was my privilege recently to spend a few days of labor for our Lord among the saints of Crystal Springs. Some of the choice spirits of the earth live there. Every day spent among them strengthened the ties of a love for them which the passing years have woven about my heart.

Brethren Williams of the Presbyterian and Carter of the Methodist churches, as also Brethren Green, Lowe, Eidson and Rogers of our

communion, by their faithful attendance and fervent prayers added greatly to the effectiveness of the services and the joy of this service for the Lord.

I had enjoyed an acquaintance with Bishop T. W. Talkington, of the Crystal Springs congregation, but it had not been my privilege to know him intimately as preachers come to know each other when they work as yoke-fellows in the Lord. My closer acquaintance with Brother Talkington gave me delight in that I came increasingly to know him as a man of fine spirit, of aim for his people as lofty as the desire of his Lord, "A workman that needeth not to be ashamed." Sister Talkington is one of those rare women whose queenly grace delights to veil itself in the modesty of a Mary, mother of our Lord.

It had been a long while since I preached to a people who came to church in such numbers and attended the services with such interest as was manifested in this meeting. May our Lord continue to bless them, pastor and people, as they labor together for Him.

L. Bracey Campbell,
Canton, Miss.

PLEASANT HILL, GREENE COUNTY

The revival meeting at Pleasant Hill in Greene County began Saturday night before the second Sunday in August with Rev. J. H. Cothen of Richton preaching. The crowds were exceptionally large. Nearly every family in the community was present at every service. Several walked as far as four miles and families came in ox-carts. Some never missed a service during the meeting.

The preaching was just the old Gospel Story of Christ, in a pointed, direct, simple message. No one could go away and say that they had misunderstood the message as it was told by the preacher. Expressions from all were that the preaching was as good as they had ever heard. The church membership was greatly revived and better unified in their Christian efforts than they have been in many years. There were 12 accessions by baptism and 4 by letter.

Luther Turner.

B. T. U. ATTENDANCE AUG. 18

Jackson, First Church	126
Jackson, Calvary Church	102
Jackson, Griffith Memorial Church	164
Jackson, Parkway Church	58
Jackson, Northside Church	36
Brookhaven, First Church	175
Springfield Baptist Church	77
Mt. Oral Baptist Church (Jones County)	69
Ocean Springs Baptist Church (8-11-35)	38

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AUBER J. WILDS, General Secretary

Oxford, Miss.

:::

Jackson, Miss.

Thought for the Week

"Satan desires us, great and small,
As wheat to sift us, and we all
Are tempted:
Not one, however rich or great,
Is by his statue or estate
Exempted."

"But God is faithful, and will not
suffer you to be tempted above that
that ye are able to bear, but will
with the temptation make a way of
escape."

Hickory Grove Lebanon Association Sets Up B. T. U.

We are happy to report the setting up of the Baptist Training Union at Hickory Grove church in Lebanon Association. This splendid country church has been doing good B. Y. P. U. work for a long time but this is the first time they have had the Baptist Training Union (General BYPU Organization). Mrs. Coulter was elected director of the union and starts off right by securing immediately copies of the Standard of Excellence for each union and free tracts for each officer. The officers will be led to study their duties from these helpful tracts and we shall look forward to some good reports from each union. The senior union in this church has been one of our few A-1 unions. We congratulate the church on this larger program of training.

Volunteers

Before schools were out last spring the students in our colleges were asked to turn their names in and indicate what kind of work they would rather do if they were willing to volunteer a week or more work this summer. There was a large number representing practically all of our colleges who said that they would be glad to give some time and that they would rather do BYPU work. Some of these have rendered good service, taking the initiative and finding a church that needed a study course and have taught it, others would have served had work been arranged for them. It is not too late yet and we are hoping that the associational director will see that these young people who want to serve are given something to do. We appreciate their willingness and they should be given the privilege of doing their bit.

What Is the Weakness in Your Church?

Here is a big question—What is the greatest weakness in your church? Can you answer it? Well, for a large number of churches the greatest weakness is wasted power, unused talents. There are a large number of people who are glad to serve if work is pointed out to them. Few of us have initiative, hence we need directing. If a little more time can be given to find-

ing work for the members, assigning it carefully and prayerfully there would be a big difference in the interest and support of the people regarding the church. Try it out, it will not be easy, but it will get results.

Young-Davis

Last Tuesday evening a beautiful marriage ceremony was performed in Houlika by Bro. S. P. Andrews in which Mr. Palmer Davis, Associate Associational B. T. U. Director, and Miss Ruby May Young were married. We extend our congratulations and best wishes.

Skene Holds Successful Study Course

Nothing short of "a grand success" truly expresses the excellent B. T. U. Study Course held at the Skene Baptist Church the week of August 4-11. All departments studied the Manuals. A home faculty was used, consisting of the Pastor, Carroll Hamilton, Seniors; Mrs. R. T. Strickland, Ints.; Miss Blanche Barr, Juniors. A request was made for 42 diplomas.

A complete graduation service was held Sunday night, Aug. 18th, with each class having a valedictorian elected by popular vote to make a three minute talk and each class singing its class song.

Miss Joan Howard, Senior Valedictorian, spoke on "What B. T. U. Training Has Meant to Me." Miss Martha Strickland, Intermediate, "How I Can Help the B. T. U." and Mary Ruth Simmons, Junior, "Why I Like the B. T. U."

The classes came into the auditorium single file march style to reserved seats roped off in three different colors. The valedictorians, Study Course Teachers, General Officers, and Associational Director, Mr. Bob Crosby, were seated on the platform.

After the diploma program the Pastor preached on "Life's Graduations."

Carroll Hamilton, Pastor.

The new minister had asked Eph Brown to lead in prayer. It was Eph's first experience of this sort but he didn't want to disappoint the new pastor and so he complied. Twenty minutes later found Eph still praying. He had prayed for everybody and everything he could think of. The congregation was becoming restless. Finally from one of the deacons came a strong "Amen!"

Eph looked at the deacon and said: "Thanks, deacon; that's the word I have been trying to think of ever since I started."—Ex.

Lady—Aren't you ashamed to ask for money?

Dusty Rhoades—I got six months for taking it without asking.

CRYSTAL SPRINGS

The meeting at Crystal Springs, Walthall County, began the second Sunday in July. Brother W. A. Roper is the popular pastor and they and all recognize in him a preacher of marked ability. He was pastor in Tylertown for nine years.

Great crowds came day and night. The singing was unusually good, led by Brother Morris, a layman in the church. A few were baptized and many reconsecrated themselves.

Our meeting at Silver Creek, Pike County, began the third Sunday in July. On Sunday Brother J. A. Terrell was ordained by this church with the assistance of Dr. Mayfield and Rev. W. I. Allen. Brother Terrill was reared in that community and converted and was licensed and now ordained to the ministry. He is bright and has a good personality and will do much good.

Silver Creek is my afternoon appointment and they are a great people of some 400 strong in membership and a hundred and twenty years old with splendid history. We baptized 14 at the close of the meeting.

The fourth Sunday in July the church at Bogue-Chitto, La., began its meeting. Brother Frank Hutson is the happy and popular pastor. Brother Hutson was reared in Scott County and his father and grandfather were preachers. His grandfather was pastor at Line Creek church.

Brother Hutson is a great man, preacher and pastor. There were 18 for baptism and six by letter. The pastor said "we sat in heavenly places."

The meeting at Briar Hill began the first Sunday in August. This is Dr. Hewitt's afternoon appointment and he has been with them for 17 years and can remain 17 years longer if he so desires. This is a reliable and dependable people. I greatly enjoyed my stay with them as I did at all of these meetings and to God be all the glory.

In Him whose we are,

W. R. Cooper.

VACATION BIBLE SCHOOL — OTHER ACTIVITIES AT BAPTIST HOME

During the week beginning August 18th, the children of the Baptist Home will attend a Daily Vacation Bible School. More than twenty people, representing leaders from the different churches of Jackson, will have charge of the school. The school will meet each day, in the morning, and run for two and one-half hours. The classes will be in the school building. Miss Sue Marsh, the Field Representative, will have the general superintendency of the school.

Rev. A. F. Crittendon of the Baptist Headquarters spoke to the children at Vesper services recently. It is planned to have these services, with an outstanding leader in charge, every Thursday afternoon.

Each day at the finish of the evening meal, several verses of Scripture are read, and frequently ex-

plained to the children. These services are regularly conducted by Superintendent O. C. Miller and Miss Sue Marsh, the Field Representative.

During the illness of Mrs. Miller, certain parts of the Sunday school have somewhat run down. However we expect Mrs. Miller to be with us again soon. There are several people from different churches in the city who assist with the Sunday school. The attendance is usually about 98 per cent, there being a few children ill at times. The B. Y. P. U. is being reorganized, and several new leaders are needed. Miss Kathryn Dilworth, who was with us until a short time ago as Secretary, is badly missed in the B. Y. P. U.

MISSISSIPPI COLLEGE

Coach Stanley Lewis Robinson of the Choctaw tribe has announced the second annual coaching clinic for Mississippi College men now engaged in coaching for Friday and Saturday, August 30th and 31st. The primary purpose of this conference, according to Coach Robinson, is to provide Mississippi College men who are coaching in the various high schools of the state a chance to come together for a round-table discussion of some of their problems. Just prior to the opening of school in 1934 a brief two-day session was arranged for this same purpose. So enthusiastic was the response to this two-day pow-wow that it was decided to make it an annual affair. The first get-together this year will be at 10 o'clock Friday morning, August 30, and the general plan is to begin a discussion of any and all questions or problems which those in attendance may wish to bring up.

The outlook this year is that many former Choctaw warriors will take advantage of this opportunity of returning to the campus to renew their friendships, tighten contacts with the college, as well as to brush up on football and other coaching details before entering upon their duties of the next session.

Coaches who have already indicated their intentions of attending the second annual pow-wow include: B. T. Moore, Carthage; O. E. McCrory, Laurel; Albert Drury, Brookhaven; Charles R. McMurchy, Hermansville; James Allen, Clinton; W. J. Bilbro, Jr., Ludlow; Otto B. Reno, Hazlehurst; Doss Fulton, Starkville; George Myers, Drew; Virgil Bigham, Leland; Frank B. Branch, Smithdale; C. B. Berry, Perkinson; E. L. Morgan, Newton; Bruce Hitt, Clinton; Robert Berry, Florence; Rodney C. Berry, Florence; Bobby Therrell, Hazlehurst; David Miller, Hazlehurst; Nick Duncan, Sardis; Hugh Lee, Ludlow; Ocho Cross, Webb; Dick Hitt, Biloxi; Herman Thames, Collins; Beatty Murphree, Okolona; H. H. Kelly, Burns; Charles Bush, Pinola; Zack Huggins, Quitman; Dewey Myers, New Hebron.

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'Christ Shall Go Forward'

(Weekly news of the Student Evangelistic Movement sponsored by the Mississippi B. S. U.)

Friends, our bits of news will be brief this week. It is getting late and we will need plenty of rest so that we might feel our best during tomorrow. We have just come in from our opening service in Columbia. The many young people in the audience and especially their smiles radiating back at us tonight make our hearts swell up with assurance that we will have a wonderful stay here.

Next week we shall tell you about our meeting here and our meeting in Hattiesburg also.

Hugh Brimm is still in Memphis where he is convalescing from his injuries of the past week. Hugh will soon be all right, though. His

PONTOTOC

This is a short message to tell you that I am on the field at Pontotoc to render such service in the kingdom work as I may have opportunity. You may count on me for a cooperative spirit in your great work.

The good people of the Pontotoc church have given us a wonderful reception. You have never seen such a supply of groceries as they have placed in the kitchen and pantry. Not satisfied with that an electric stove was installed. There can be no doubt about it, they are taking care of us.

We are indeed happy as we begin the work with these fine people. One new member was received by baptism yesterday.

My last Sunday as pastor of the Columbia Baptist Church was a most satisfactory day. I refrained from preaching any farewell message. I felt led to do the best that I could to deepen the spiritual life and win some one to Christ, realizing that it might be the last opportunity that I might have to speak to some of them at least. The day ended with five professions of faith and one addition by letter. I closed out my pastorate there with a baptismal service, baptizing four of those who made professions during the day.

Looking forward with pleasure to the days that are ahead in the kingdom work and to the fellowship with Mississippi Baptists, I am,

Fraternal yours,
B. B. Milbun.

SILVESTER HORNE'S LAST CONVERT

A British visitor in North America was traveling, not long ago, on the St. Lawrence River when he remembered that it was on a river steamer that the Rev. Silvester Horne died suddenly several years ago.

Addressing the captain, he asked, "Do you happen to remember, Captain, the death a few years ago on one of these St. Lawrence boats, of an English preacher named Silvester Horne?"

side is injured and the doctor advises that it is best that he give it a good rest before he begins preaching again. We are so very much in prayer that he will be able to be with us for the final meeting in McComb.

Only one new member has joined the group, Charles Lenz of Greenville. Charlie has had a bit of experience working with young people, and for whatever value he might be in keeping Christ going forward he will be with the group for the remainder of the summer.

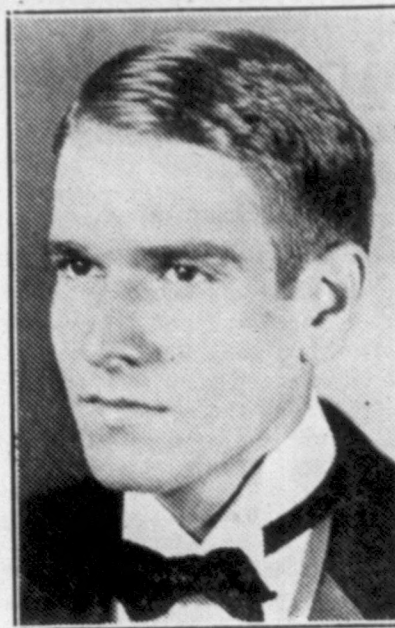
Rush, Paul, Henry, Rowena, and Roma Fae are all fine and they all send their greetings this week to their friends over the state. They are your group, lovers of Christ Jesus. Pray for them daily.

The Captain answered quietly but with deep feeling, "I certainly do remember. It was on this very boat."

He continued: "When we brought his body into this cabin, that was not the end of the tale. Mrs. Horne came in and immediately knelt down beside the body. I was standing near. She turned to me and commanded, 'Captain, you must kneel.' I was not a kneeling man—in fact, I was altogether indifferent to religion. But I hesitated only a second, then knelt. Her prayer was the simplest, most beautiful, most natural prayer I ever heard. She mentioned all the children by name, the church and various causes that had been dear to her husband's heart. Do you know, I have never been able to escape from that prayer. It brought me to Christ. I am now a confessed Christian, and, whenever I can, I attend the little church of which I have become a member. I was Silvester Horne's last convert."—Selected.

SLATE SPRINGS W. S. Allen

The week following the First Sunday it was my privilege to help Pastor J. B. Middleton in a gracious meeting at Slate Springs in Calhoun County. I was back at home with "my very own folks." I was born within a mile of Slate Springs and grew up in the nearby New Hope community. No better people ever lived in any community than lived in and around Slate Springs. The people who are living there now are worthy descendants of their fathers and mothers. They have been good to me beyond any words of mine to say. The weather was about the hottest I ever felt. There had been no rain for weeks and the dust was almost unbearable. And a hot election was on. But these conditions did not keep the people away from church. They came in cars and wagons and on foot. Each day the church was well filled and at night it was more than filled. The church house had been enlarged just before the meeting, six Sunday School rooms will be made as the result of this enlargement.



JOHN LAFAYETTE MAGEE, JR.

John Lafayette Magee, Jr., of Brookhaven, Mississippi, was graduated from Mississippi College in the summer graduating class with special distinction. He was recently granted a scholarship by Vanderbilt University in Nashville, Tennessee, and will begin graduate study in chemistry there in September.

There was not an off service during the meeting. The pastor had given the people two good sermons to start the meeting off. It was easy to take it up and go on. The meeting closed with nine additions for baptism and others interested. There was one consecration service near the close of the meeting when every member present pledged anew their loyalty to the Church Covenant, the Church and its work, Christ as Lord and Master, and to the pastor as the leader and overseer of the flock. J. B. Middleton is a real pastor as well as a good preacher. His people love him and believe

in him and gladly follow his wise leadership. I was never happier in a meeting in my life. I thank God for the many blessings that came to me in the meeting.

Many years ago I was present at a meeting in Sheffield to further the candidature of Parliament of the late Ashmead Bartlett.

Mr. Bartlett was answering a question at some length, when a heckler rose and demanded a plain answer—Yes, or no.

"But I can't answer yes or no to this question," replied the candidate. "There are some questions to which it is impossible to answer yes or no, and this is one."

"No, it is not," returned the heckler. "You can answer yes or no to any question."

"In this case," same the rejoinder, "answer me this question—Are you as a big fool as you look? Come, sir—Yes or no?"—Ex.

"Madam," said the Hobo, "I once had a wife and family of my own—but I couldn't be contented. I growled and grumbled at everything—and finally I left home."

"Well, here's a chicken sandwich for you, sir," said the housewife. "Mighty few husbands are as considerate as that."

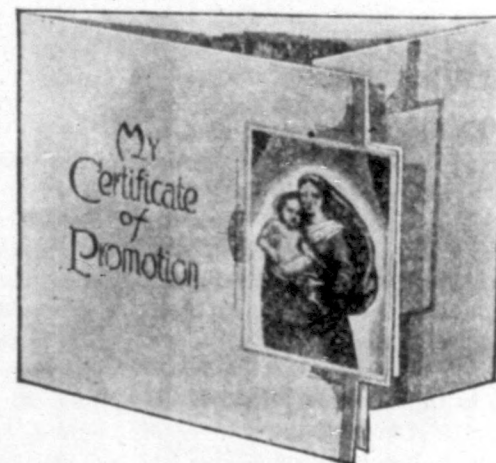
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JACKSON, MISS.

SOME OPEN DOORS OF OPPORTUNITY IN THE ORIENT

M. T. Rankin,

Oriental Superintendent Foreign
Mission Board of the Southern
Baptist Convention

1. Southern Baptists began work in Japan less than fifty years ago. In this short time a group of consecrated and capable Japanese Christian leaders have grown out of the work, who today present a great opportunity to Southern Baptists for effective Christian work in Japan. Through the West Japan Baptist Convention these leaders are seeking to carry out their responsibility for extending the Kingdom of God in Japan. Just recently our missionaries have worked out an arrangement whereby the work of the Mission will be carried on in close conjunction with the Japanese Convention. Although there has been close cooperation with the Convention all through the years, the missionaries are seeking now to make larger use of the facilities for effective co-laboration with the Japanese Christians. By this arrangement all policies and plans, even to the sending of missionaries by the Foreign Mission Board, will be determined in consultation with the Executive Council of the Convention. In recent conferences with these Japanese leaders and our missionaries, we heard them discussing such matters as, plans for advancement of country and city evangelism, the Japanese Baptist Publication Society, Seinan College for Men, Seinan College for Women, missionary work in Manchukuo, ministerial education and the need for twenty-five new missionaries. As we listened to these discussions and noted the consecration, intelligence and ability with which they carried on, we realized something of the opportunity which such a group of Christians offer to Southern Baptists for effective cooperation in helping to carry the salvation of Christ to the Orient. Our hearts were especially stirred when we recalled that what we heard and saw was the results of less than fifty years of labor.

2. The Leung Kwong Baptist Church of South China is one of the strongest and most active Christian organizations in the Orient. Through years of experience and labors, this group of Christians have grown into a great agency for the extension of God's Kingdom in China. In their Boards of Evangelism, which give assistance in the work of almost a hundred churches, in their Educational Boards, which direct schools with almost four thousand students, in their hospitals, orphanage, and old people's home, which minister to the sick and needy in the love and spirit of Jesus, in their plans for training Christian workers, and in the general counsel of their able and consecrated leaders, Southern Baptists have offered to them channels through which they can work wisely and effectively for the salvation of the Chinese people. If our opportunities were great in the early years when we were compelled to work entirely through our own agencies and make our own

plans, how much greater they are today when we cooperate with such a body of Chinese Christians!

3. In Central China the Baptist groups of two sections have recently combined to form one larger and more unified Convention. Some of the objectives of this enlarged Convention are, to bring about more effective co-ordination of the work which the Chinese Baptist of that section are doing already, to begin new form of Kingdom work which will be products of the Christian experience of the Chinese Christians, and to offer more effective channels of cooperation and assistance in the work conducted by the mission. These Chinese Baptists are seeking to strengthen the foundations already laid, and establish more fully the work already begun in order that they may undertake more adequately the tasks yet to be accomplished. Southern Baptists have the opportunity of being fellow-workers with these Chinese Christians in their work for Christ.

4. For many years Christian workers in China have prayed and worked that Christianity might become more indigenous to the Chinese. During the past two years, in north and central China there has been in process what is probably the most genuinely indigenous expression of Christian experience ever to occur in the Orient. The great revival, which has been taking individuals and churches into its grasp, is a product of experience. It does not follow form and regulations, but follows the impulses of experience. Excesses and extremes are to be found in all great movements of life, and all great revivals have increased of necessity for wise and sane leadership. This revival has presented the Christian forces of China with their greatest opportunity, and at the same time, their greatest challenge. By the wise and balanced guidance of the Holy Spirit, working in His human agents, permanent results will be achieved through this tremendous expression of indigenous Christian experience which will imbue the Christian movement in China with a dynamic that will transform it for generations to come. At the same time, however, there are excesses and extremes, which, if unguided and unchecked, may become so exaggerated and out of balance that they will destroy much of the good. The hearts of people all through China are hungry and are seeking for food, the doors of true spiritual service are open wide, to be entered by those who go in the power and guidance of the Holy Spirit.

5. Away up in Manchuria the youngest work begun by Southern Baptists in the Orient is growing and expanding. From Harbin as a center twenty churches and chapels have grown, which are scattered over the northern part of Manchukuo. This work has grown so rapidly that it is urgently in need of being consolidated. More missionaries and institutions for training Christian workers are two urgent needs. A great field of opportunity for expansion waits here for the day when Southern Baptists

will be in a position to push forward into enlarged fields in the Orient.

6. In Japan, in South China, Interior China, North China, and Manchukuo, Southern Baptist missionaries have helped to create groups of Christians who today afford us with ever enlarging opportunities of service for Christ in the Orient. They call for our continued assistance and cooperation in carrying on the work already established. From these groups comes a call at the present time for a hundred and more new missionaries. But they call not only for our help in the work as it is; they call for us to look with them at the great areas and vast multitudes where there is no Christian work. They can not enter these places alone, they wait for us to go with them.

—BR—

VERNON—A HOSPITAL STORY
By Juanita Creech, Secretary

—O—

Vernon looked at me with bright brown eyes when I entered the room and even managed a little bit of a grin in answer to my greeting.

"I feel lots better," he assured me. "And look, I can even turn over a little on this side, but I can't sit up yet."

He came to the Southern Baptist Hospital in New Orleans several days ago, a little six-year old bundle of pain and suffering. His mother, shabbily dressed, was with him. Vernon, so the doctor said, had a serious case of acute appendicitis and if he were to live there must be an operation at once. Vernon's mother could not keep back her tears as she told me the circumstances. Her husband had run away and left her alone to care for the little boy baby when Vernon was only two years old. During the years she had barely managed to provide food and shelter for the two of them and with the operation necessary she didn't know what to do. She offered her savings—nine dollars in all—if only we would take care of her son. So now Vernon is a guest in our Hospital.

"Is there anything you would like to have?" I asked before leaving.

"Well—" Vernon hesitated a moment and then his appetite got the best of him. "They said I could have some ice cream in a day or two," he finished. And because I was sure ice cream was a great delicacy to one whose mother makes the munificent salary of six dollars a week working in a restaurant, I promised him that when the doctors would permit, he should have ice cream.

Vernon is only one of many such helpless, suffering little ones who are guests of the Hospital. Do you have part in this beautiful ministry?

New Orleans, La.

—BR—

In the modern household practically everything is operated by switches except the children.—Ex.



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FIGURES FROM CAPITOL HILL

—O—

An amazing amount of factual information comes before Congress in its deliberations. Here are a few straws, gleanings from statements of Senators or Representatives given on the floor in the course of debate.

The bureau appropriations of the various executive departments of Government amount to \$8,000,000,000. There are 7,000,000 Federal officeholders in the country. There are 22,000,000 now being carried at public expense in one form or another. The Government's payroll for its officers is now \$110,000,000 per month.

The Government collected \$685,000,000 more in taxes during the past fiscal year than in the year preceding. The deficit predicted for the fiscal year, July 1, 1935, to July 1, 1936, is \$4,500,000,000.

The Government from the Presidency of George Washington to Woodrow Wilson, i. e., from 1789 to 1913, spent \$24,521,845,000. The Roosevelt administration since March 1, 1933, has spent \$24,206,535,000.

The Department of Commerce records that for ten months in 1933 there were exported 8,353,449 bales of cotton. The same ten-month period in 1934 showed an export of 5,753,644 bales.

The prices paid by the TVA for livestock, etc., elicited some comment. One herd of twenty-five cows and one bull averaged \$372 per animal, so one Congressman asserted. A rooster was reported as costing \$500. Other expenditures as given on the floor of the House included: \$1,000,000 for a park, \$5,000 each for a number of tourist cabins, and a city costing \$3,500,000. This, we believe, is Norris, Tenn. The member of Congress asserted that when the dam was finished and in operation, a force of twenty men could manage it.

—BR—

A GOOD MAN GONE

—O—

When on June 29 at his home in Lucedale, Miss., Bro. E. W. Lumpkin went away.

Born in Alabama, Dec. 24, 1886. United with Baptist Church at age of twelve. He was a consecrated and helpful Deacon in the churches in Thomasville, Ga. first, Hattiesburg, Miss., and at Lucedale, Miss.

He leaves a wife, two children, father, and other loved ones to mourn his going.

"Death to the believer is not like the Evening Star sinking into darkness; but like the Morning Star lost in the brightness of the day."

Pastor G. S. Jenkins.

BILIOUSNESS

Calotabs

CONSTIPATION

**TRAVEL-NOTES FROM
SPURGEON'S POCKET-BOOKS**
By Rev. A. Cunningham-Burley,
Putney, London, Eng.

—o—
1

It was very pleasant when we were going through a pass in the mountains of Northern Italy, to see, some three or four miles from the top, a man coming down who saluted us as though he had known us for years. He carried a spade in his hand, and though we did not know what was coming, yet he evidently understood better than we did what was going to occur. By-and-by we came to deep snow, and the man went to work with his spade to clear a footway, and when he came to a very ugly piece of road, some of the party were carried along on the man's back. It was the man's business to care for the travellers, and ere long there came one of his companions with wine and refreshments, which were generously offered to the weary ones. These men were "helps," who spent their lives on that part of the road where it was known their services would be requisite; and when travellers reach the spot, these men are ready to give their assistance at the very nick of time. They would have been worth nothing at all down in the plains; they would have been only an incumbrance if they had met us in any other place, but they were exceedingly valuable, because they were just where they were required, and came exactly at the moment when they were wanted.

2

Those who have ever gone over the Grimsel Pass will remember that on one side of it, in descending, there is a place they call "Hell Place," because the road is narrow and shelving, and the precipice on that side is exceedingly deep, while the path is singularly smooth. Drippings of rain water, and sometimes considerable runnels, flow over the red rock, and keep it polished as the floor of a royal salon; and though they chip out grips across the road that there may be a foothold, yet most travellers find it best to leave their mules and tread with timid footsteps over the slippery way. I have a lively recollection of that marble floor; I think they called it porphyry, but it had no charms for me. Most of us have had a "Hell Place" in our journey to heaven. You remember Joseph's slippery way, and how God upheld him, else had he fallen, never to rise. David had the like, and his fall was grievous. I say that there is scarce a man who has not had some glassy bit of road where, at the best, his feet had almost gone, his steps had well-nigh slipped, and he had been down on his face if almighty grace had not interposed.

3

I was awakened at six o'clock, in the Hartz mountains, by the cheerful notes of a trumpet playing a sweet enlivening German air; it struck me that was a right fitting way to begin the Sabbath—to wake up with music, to leave off sleep with a dream of angels singing the songs of heaven, and to begin the day by uniting their praise. Let the Sabbath always begin so—not with

the dull solemn note of the sackbut, but with psaltery and harp with joyful sound. Alas! with many the cry is—"Here's another dull day, in which the Crystal Palace is shut up, and all amusement denied us!" Sunday is called by many a dull and dreary day! Ah! ye miserable heathens, well may you speak so; it must be dreary to you—but to the genuine Christian, the thought that the world's burden is laid aside, and that now he is to commune with heaven, is as the sweet sound of the trumpet, waking him to a day of feasting and delight.

4

I have often been astonished at the shepherds in the South of France, which is so much like Palestine, to see where they will take their sheep. Once every week I saw the shepherd come down to Mentone, and conduct all his flock to the sea-beach. I could see nothing for them but big stones. Folk say that perhaps this is what makes the mutton so hard; but I have no doubt the poor creatures get a little taste of salt, or something which does them good. At any rate, they follow the shepherd, and away he goes up the steep hillsides, taking long steps, till he reaches points where the grass is growing on the sides of the hills. He knows the way, and the sheep have nothing to do but to follow him wherever he goes. Theirs not to make the way; theirs not to choose the path; but theirs to keep close to his heel.

5

I saw one day a number of beech trees which had formed a wood; They had all fallen to the ground through a storm. The fact was they leaned upon one another to a great extent, and the thickness of the wood prevented each tree from getting a firm hold of the soil. They kept each other up and also constrained each other to grow up tall and thin, to the neglect of root-growth. When the tempest forced down the first few trees the others readily followed one after the other. Close to that same spot I saw another tree in the open, bravely defying the blast, in solitary strength. The hurricane had beaten upon it, but it had endured all its force unsheltered. That lone, brave tree seemed to be better rooted than before the storm. I thought, "Is it not so with professors?" They often hold together, and help each other grow up, but if they have not firm personal root-hold, when a storm arises they fall in rows. A minister dies, or certain leaders are taken away, and over go the members by departure from the faith and from holiness. I would have you be self-contained, growing each man into Christ for himself, rooted and grounded in love and faith and every holy grace. Then when the worst storm that ever blew on mortal man shall come, it will be said of your faith, "It could not shake it." I beseech you who are now seeking Christ to take care that you build well, that you may stand long in our Zion, steadfast and unmovable. God grant it for Christ's sake. Amen.

6

I was cruising one day in the western Highlands. It had been a

splendid day, and the glorious scenery had made our journey like an excursion to Fairy Land; but it came to an end, for darkness and night asserted their primeval sovereignty. Right ahead was a vast headland of the isle of Arran. How it frowned against the evening sky! The mighty rock seemed to overhang the sea. Just at its base was a little bay, and into this we steamed, and there we lay at anchorage all night, safe from every wind that might happen to be seeking out its prey. In that calm loch we seemed to lie in the mountain's lap while its broad shoulders screened us from the wind. The word,—"All that the Father giveth me shall come to me," rises like a huge headland high into the heavens. Who shall scale its height? Upon some it seems to frown darkly. But here at the bottom lies the placid, glassy lake of infinite love and mercy: "Him that cometh to me I will in no wise cast out." Steam into it, and be safe under the shadow of the great rock.

—BR—

BACK IN MISSISSIPPI

—o—

It was my pleasure to assist Rev. J. W. Eidson and the Pilgrim's Rest Church near Crystal Springs in their revival meeting July 29 through August 2. The Lord was with us in great power from the very beginning. The church received twenty-two members through Friday night. More than half of these were for baptism. I enjoyed the meeting with Brother Eidson and the Pilgrim Rest people greatly. This is one of the really great country churches of South Mississippi. It is right in the heart of that great trucking center. The people are unusually responsive to the gospel. Pastor Eidson is doing a splendid work there.

I was in a meeting last week with Rev. E. M. Daffin and the Epps (Louisiana) Baptist church. At the close of the service Saturday night the church had received thirty-two members, twenty-six of these being for baptism. I am leaving this afternoon to conclude the meeting there.

The Lord continues to bless the work at Winnfield. There is hardly a month that we do not have someone to baptize. Our Sunday School and preaching attendance have both held up remarkably well through the summer. Our revival meeting will begin October 21. Dr. A. E. Prince, pastor of First Church, Pineville, will preach and Rev. A. E. Pardue, pastor of First Baptist Church, Bunkie, Louisiana, will have charge of the music. We are expecting a real old fashioned revival. We covet the prayers of the brotherhood for this meeting.

We certainly do appreciate the weekly visits of the Baptist Record. Blessings on you and the Record.

Yours cordially,

B. C. Land, Pastor.

—END—

UNION HOMECOMING

On Sunday, August 4 we had a Homecoming Day at Union Baptist Church near Roxie, Miss. There was an attendance of about 400, a large number of which were former members. This old church has had a splendid career, having been or-

ganized in 1857, is 76 years of age, and has had 26 pastors, several of which were serving while in school at Mississippi College. Its primary mission has been that of saving souls, but it has also been a laboratory for the training of the ministry.

The following program was rendered and enjoyed by everybody: 1. Welcome Address—by Jesse Boyte; 2. Response—by Mrs. Mary Roland Jones; 3. "History of Union Church"—by the pastor; 4. Sermon—"The Final Homecoming"—text, Ephesians 1:9-10—by Rev. John P. Hemby; 5. "Some reminders of the past"—by Will Calcote; 6. "Some contributions of the country church to the Kingdom's progress"—by Rev. Walton Jones; 7. "Looking Forward"—by Rev. Willie McGehee.

Other than the program, we had a fine time renewing old acquaintances and making new ones.

This was the beginning day of our revival, which ended Friday night, August 9. There were four professions of faith. The pastor and flock were drawn into a close relationship, the pastor, himself, doing the preaching.

Fraternally yours,

R. H. YOUNG, Pastor.

—BR—

CARSON

Dr. E. K. Cox of Gloster came to us at Carson and preached during the fourth week in July. Here the people responded in a fine way to the great Bible preaching of this ripened Christian scholar. Our people will long remember that week of deep, heart-searching messages. Dr. Cox loves God, loves to preach, and loves people. Ray Walker led the singing at night, coming from Antioch where he led the singing during two day services. It goes without saying that the singing was well taken care of. Mrs. Truett Buckley of Prentiss rendered valuable service at the piano during the night services.

There were nine for baptism and seven by letter, and all the work apparently revived.

Eugene I. Farr.

—BR—

SUNDAY SCHOOL ATTENDANCE AUGUST 18, 1935

Jackson, First Church.....	700
Jackson, Calvary Church.....	776
Jackson, Griffith Memorial Church	522
Jackson, Parkway Church.....	236
Jackson, Northside Church.....	79
Meridian, First Church.....	612
Meridian, First Church (8-11-35)	575
Brookhaven, First Church.....	560
Columbia, First Church.....	432
Laurel, First Church.....	345
Laurel, West Laurel Church.....	357
Laurel, Second Avenue Church.....	267
Laurel, Wausau Church.....	72
Mt. Oral Baptist Church (Jones County)	61
Springfield Baptist Church.....	179
Ocean Springs Baptist Church (7-11-35)	99

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